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# The CHRISTIAN CENTURY

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## EDITORIAL

### Our Faith for Memorial Day

IT IS HARD for the imaginative American to pass through another National Day without coming close to tears. A handful of years ago our emotions were stirred as we marked how swiftly the ranks of the veterans thinned. No great amount of mathematics was required to estimate how soon the last survivor of '61-'65 would join the sleeping ranks beneath the flag-marked mounds. But now the ranks have been filled up again; the hospitals for the maimed are again at their pitiful work of mercy; the flag-marked mounds have multiplied many fold. Memorial Day is even more solemn, more of a time for keeping tryst with our deepest emotions, than it was a few years ago. Perhaps no man feels this more keenly than the one who is convinced that war is the most wasteful and brutal way of trying to settle our human differences, and that the day is to come when the sacrifice of life in this way will end. Such an one, looking into the vast veteran ranks, or into any part of that great company of men who will bear to their graves the scars of the ordeal through which we caused them to pass, feels a tearing of soul at thought of the sacrifice that our defective social organization has demanded. He feels like echoing the cry that was wrung from the lips of President Harding, when the chief executive looked at the long line of coffins brought back from battle: "It must never happen again!" It must never happen again! And it need never happen again. True, there are plenty of forces working in the world at this hour which, if they are permitted to have their way, will bring war again to our doors. But such forces can be checkmated. There is enough wisdom among men, enough mutual sympathy, enough devotion to truth to bring to pass, by a proper linking together of efforts, a world order that rejects war as an arbitrament and

offers peace as the portion of mankind. It is in the faith that this can be brought to pass that we approach Memorial Day, doing prideful homage to the men who, in our past, have been ready to sacrifice themselves for the hope of a better future, with a steady determination that their devotion shall not have been in vain.

### A Footnote on Nordic Superiority

THE ATTEMPT OF AMERICAN aviators to make a flight around the world is a difficult and dangerous undertaking, as Major Martin's experience in Alaska has already sufficiently indicated. The most perilous part of the journey, the crossing of the Pacific, has now been accomplished by way of Alaska, the Aleutian Islands, Behring Strait, and the far projecting north-east corner of Asia, and the fliers are now safely in Japan. The attitude of the Japanese, in this particular moment of our international relations, is interesting. The colorless news dispatch is worth repeating: "The air-line distance from Kashiwabara Bay to Hitokappu Bay is about five hundred miles. The Japanese destroyer Hamakaze, here to welcome the Americans on behalf of the Japanese government, sailed yesterday to take up a position about half way between the two points, with a view to rendering aid to the airmen if necessary." Comment upon this incident seems superfluous. Rather a good illustration of a Christian spirit, we should say. Perhaps it was only a good sporting spirit, but sometimes the two are much alike, for most people are better Christians in their sports than in their business. But at any rate, here is a party with a fresh grievance and a bitter sense of injustice recently received—a very real feeling, whether justified by the facts or not—extending a helping hand to the party which it considers responsible for the

injustice. And an episode of this kind is just as much a part of the history of the world, and just as significant a factor in determining our estimate of Japan, as any real or fancied Japanese aggressions, invasions or evasions on our Pacific coast.

### Ignorance of the Bible

**N**O MORE DIVERTING moments came to the Disciples Congress held recently at Lexington, Ky., than those in which Dr. Edgar J. Goodspeed told of his experiences following the publication of a new translation of the New Testament. His audience was highly amused at some correspondent who asserted that the "St. James version" of the scriptures was good enough for him! But at that time Dr. Goodspeed had not seen the article in the June number of Good Housekeeping, in which William G. Shepherd exhorts America with regard to the current ignorance of the Bible, and then illustrates it by giving this astonishing information about religious conviction in Kentucky: "The stand of the Catholics was, if the bill must pass, in favor of the St. James version of the Bible. The Jews with the Old Testament, the Catholic with the St. James version, and the Protestants found a common meeting ground." Truly the contention of the article that America is ignorant of the Bible is well illustrated! Neither editor nor proof-reader saw anything wrong with "St. James version." Mr. Shepherd commends indiscriminately the enforced reading of the Bible in a number of states of the union, and the development of the religious school as an annex of the day-school as it is to be found at Gary, Indiana, Van Wert, Ohio, and Evanston, Illinois. The enforced reading of ten verses of the Bible as in Pennsylvania by any sort of teacher that happens to be in the school-room is but a sorry solution of the problem. This is not religious education, and it will have but little influence on juvenile delinquency. Ignorance of the Bible will be overcome only by serious study of it, a study as thorough-going as is given to any other fundamental discipline.

### Life's War Award Goes to Congress

**A**FTER RULING OUT MEMBERS of congress on the grounds of professionalism from its contest to secure "bigger and better wars," Life felt forced to recognize the matchless attempt made in that direction by the wanton slap given the Japanese in the immigration bill, and awarded a special hand-illuminated certificate to our federal legislators. This humorous weekly, whose humor in this case masked a deadly seriousness, stated that "the members of congress pluckily went ahead with no thought of personal gain and at the expense of their reputation for sane statesmanship and formulated a plan so simple and inevitable in its potentialities for the promotion of international ill-will that to deny its recognition in this contest would be an equivocating and futile evasion of justice." No one will be inclined seriously to question the award of the judges in this case. The world around there is no step being taken that we know deliberately to provoke resentment on the part of one nation against another comparable to this. Now,

with the President's plea for a different manner of handling the matter ignored, we can prepare for the inevitable warnings to arm against the conniving sons of Nippon. The Iowa Legionnaire seems to be first in the field: "War with Japan is inevitable. It may come in a few weeks or months; it may be staved off several years, but it's coming. . . . The senate told Japan to go to Hades by voting seventy-six to two to abrogate the gentlemen's agreement. . . . Any other action would have constituted our national honor. . . . Much as we hate war, let us have peace only with proper respect for us from other nations. If war is necessary to establish our position in the world, if conflict and bloodshed must be the price of honor, every patriotic American will gladly pay that price."

### Faith and History

**T**WO TOTALLY DIFFERENT conceptions of faith are to be found in the religious world today. One is that most emphasized by the Roman Catholic church in which faith is the belief in the testimony of other men and has its object in historical events. The other is that best illustrated in Jesus, for whom faith was loving trust in the heavenly Father. This confusion of thought enters into much of the discussion between fundamentalist and modernist. Such a fundamentalist as Dr. Clarence E. MacCartney, as he talked a whole evening in Philadelphia recently, plead for a faith which was a belief in the testimony of biblical writers to historical events. One need not argue that Christian history does give quality to the faith of modern Christians. But single events in this history are often exalted quite out of their real importance. One may accept the history and have no faith at all. "The devils believe and tremble." The relation of the soul to Jesus Christ involves something more than credulity. It connotes love and trust and service. Jesus had a very striking judgment parable of sheep and goats. The undivided flock will stand before him some day. In that flock is a man who denied the virgin birth, but who went to the mission field and spent his life in service. And in the same flock is a business man who said all the creeds glibly and grew rich by foreclosing mortgages. When the Son of Man says, "I was sick and in prison and ye came unto me," to whom will he say it, to the man who said every Sunday, "born of the Virgin Mary," or the man who for a life time cut tumors out of the bodies of afflicted Chinese?

### For the Regeneration of the Near East

**W**ITH NINE RUSSIANS, six Bulgarians, two Armenians and a German in residence in its Constantinople division, and nine Armenians and a Greek studying in Athens, the School of Religion at Constantinople, just entering its second year, represents one intelligent effort to produce a better religious life for the near east. This is the one institution in that part of the world of which we have knowledge with a comprehensive and modern course of study in theology, religious education, and social service. It has been built by devoted missionaries upon the ruins of similar work that was being conducted in the near east

before the war. Probably the genealogical lines of the Constantinople school trace back more directly to the theological seminary that was closed at Marash, Asia Minor, in 1915 than to any other one place. But the student body that President Fred F. Goodsell, Dean Ernest Pye, and their associates now instruct would never have been discovered in Asia Minor in the pre-war days. All the Russian students, two of the Bulgarians and two of the Armenians at Constantinople are from state churches. Two of the Armenians in the classes conducted at Athens are Gregorians. And these, when they graduate, will try to render their contribution toward the spiritual regeneration of their fellows within the fellowship of those old and conservative communions. These students have gathered at the invitation of a school that talks of "the need for a reinterpretation of the nature and value of religion in the life of man. There is no lack of religion, but there is little enough religion. Religion is primarily a steadily deepening fellowship with God and with man, expressing itself in sacrificial service. Vital religious experience lies at the base of all noble character." In coming to a school that thus openly displays its search for a deeper and more intimate spiritual experience for all its students, these men of the near east have not been required, even by suggestion, to deny any of their previous ecclesiastical allegiances. "The spirit of the School of Religion," its announcement has assured them, "is one of hearty Christian fellowship, not simply free from sectarianism, but eager in its effort to foster the spirit of Christian unity and inspired by the sole desire to serve the cause of Christ in the near east. It looks forward to the time when various Christian bodies and institutions may cooperate in its work."

#### J. P. Morgan as Fundamentalist Patron Saint

A WRITER IN THE PRESBYTERIAN, organ of the fundamentalist wing of that denomination, suggests that J. P. Morgan be invited to finance the campaign which the theological reactionaries are now waging. The statement of faith made by the elder Morgan in the first paragraph of his will is quoted: "I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in his most precious blood he will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone." This, thinks the writer in the Presbyterian, clearly lays the obligation upon the present head of the house of Morgan to "finance our entire campaign as we undertake to snatch the Christian banner from the hands of philosophy and higher criticism and plant it firmly on the ramparts of faith." Since the present J. P. Morgan has only recently tried without success to bolster up the tottering M. Poincare by the loan of a few tens of millions, an appeal of this kind might catch him in a benevolent mood. As the son of what was evidently one of the most orthodox men of the last generation, he might be glad, if properly approached, to take the place in the fundamentalist ranks left vacant by the death of certain California oil men. At the least, there is something

almost irresistible in the notion of securing J. P. Morgan & Co. as the financial backers of this fight for a theological status quo.

#### Some Implications of the Wheeler Case

UNLESS A GOOD MANY PEOPLE are mistaken, the Republican national committee is going to wish it had left Senator Burton K. Wheeler, of Montana, alone before it is finished with the approaching campaign. There remains now no question but that employees of the committee and of the department of justice of the federal government cooperated to secure the indictment of the senator as a means of embarrassing, if not stopping, the investigation which resulted in the resignation from the cabinet of Mr. Daugherty. If ever an investigation was justified, that conducted by the Brookhart committee, with Mr. Wheeler as its chief figure, has been. The extent to which the office of the attorney-general has been prostituted is almost beyond belief. Yet while Mr. Wheeler, by vote of the senate, is conducting an examination of the condition of this vital department of the government, agents of the Republican party organization, with the aid of employees of two executive departments, were used to "frame up" an indictment which Senator Borah and all but one other member of the senate committee state to have been utterly unjustified. Senator Brookhart well expressed the verdict of the mass of Americans when he called the attempt to besmirch Wheeler "government by blackmail." The report, signed by the two Republican and two Democratic senators, completely exonerates Mr. Wheeler. But the revelations by Mr. Burns and others of the manner in which the Republican politicians sought to wreck the attempt to discover the facts concerning Daugherty and his cronies will do more to shatter public confidence in the political organization now in control in Washington than any of the other revelations of this sensation-crowded spring.

#### The Continent Sets Us Right

NOW THAT THE REJOICING has become general over the achievement of the Board of Foreign Missions of the Presbyterian church in paying off its debts and meeting in full its regular budget, the Continent feels that it is incumbent upon the papers that published news of a cut in the Presbyterian missionary budget to straighten out that matter in the minds of their readers. The Christian Century, in company with other papers, printed the information that was supplied from the publicity headquarters of the Presbyterians in regard to the reduction of field budgets made necessary by the falling income. At the present moment this paper has a five-page announcement from the same source that begins, "Definite steps toward restoring the recent twenty percent cut in foreign mission fields are being taken by the Presbyterian Board of Foreign Missions, according to announcement authorized today by Dr. Robert E. Speer." It may seem difficult, under such circumstances, to discover what impression needs setting right in the minds of our readers. A closer reading of the Continent's adjuration, however, helps to clear up the perplexity.

There should be, it suggests, "the honest acknowledgment that throughout the period of uncertainty the board made plain that, whatever happened, there would be no reduction of salaries to Americans abroad." All of which, apparently, comes to an honest acknowledgment that, according to Presbyterian policy, no matter what happened to Japanese, Chinese, Indians, Koreans, Latins or Africans, the Americans were sure all the time of getting their money, one hundred cents on the dollar. Very well, if that is the kind of honest acknowledgment that the Continent thinks is due the Presbyterian board, that is the kind of honest acknowledgment we are quick to give.

### New Responsibilities for Dr. Jordan

**M**EMBERS OF THE RECENT CONVENTION of Community Church Workers showed their wisdom when, in selecting officers for a permanent organization, they chose Dr. Orvis F. Jordan, of the Community church, Park Ridge, Ill., as their executive secretary. During the last decade of remarkable development within the community church movement Dr. Jordan has always been one of the leaders in counsel and activity. His knowledge of the differing manifestations of the movement throughout the United States is probably more complete than that of any other man. His eye has been quick to see and his pen to interpret the shifts of organization and emphasis that have come with this rapid growth. During all this time Dr. Jordan, as a member of the editorial staff of *The Christian Century*, has borne a conspicuous part in making this paper the sort of journal it has become. *The Christian Century* therefore rejoices in the added recognition that has come to Dr. Jordan, for it feels that some slight measure of the honor that is wholly his may attach to itself.

### Church, School and Religion

**S**OME EXCEPTION has been taken to suggestions made by *The Christian Century* that, in the development of religious robustness, colleges under denominational control can hardly be said to be achieving greater success than other institutions. But of the importance of the problem that is involved in the relation of today's students to religion there is increasing recognition. A realistic novel like "The Plastic Age," for example, infers that, save for informal and inconsequential conversation among the students themselves, religion plays no part in the life of the undergraduate. Certainly the church, as such, fails to cast even a shadow on the picture Percy Marks has drawn. Churchmen and schoolmen alike, while they may be quick to deny the accuracy of such a portrayal, are not quick to claim that the relations of church with school, and both with the student's religious life, are as they should be.

It is this feeling of dissatisfaction with the relation of church, college and the spiritual interests of students that moved the Congregational Conference of Massachusetts a year ago to choose a special committee, headed by President Kenyon L. Butterfield of the Massachusetts Agricultural College, to investigate the whole situation. This the committee has tried to do, and its report, contained on twenty-

five closely printed pages of a pamphlet submitted to the meeting of the conference just held at Brockton, makes some of the most thought-provoking reading offered the religious and scholastic leaders of America for a long time.

Although the committee has labeled its findings as tentative on almost every page, and although it is asking a continued existence in order to pursue the examination farther, there is enough material of clear value already in hand from its labors to justify presenting to the public a résumé of some of the conclusions. Four viewpoints are represented in this document, that of faculty members, that of officers of the Congregational church who are constantly traveling among colleges, that of students gathered from several New England institutions, and that of about one hundred and fifty pastors. What do these suggest as to the present status of this matter?

The committee wisely begins by summarizing what appear to be the main objectives of the churches in their relations with students. These are held to be "to give adequate religious nurture to children and youth before they get to college age; to present to youth sufficiently adequate explanations of religion so that when they reach college they are not easily thrown out of balance by a study of science and philosophy; to keep in close touch with students while they are in college; and to give them, as students and graduates, really worth-while tasks in the field of religious enterprise." On the other hand, the college should be expected "to reconcile in the minds of the students the teachings of science and the explanations of religion; to convince students that religion is both natural and essential to personal and social life, as well as to stimulate them to make the religious motive dominant in their lives; to send students out inspired with the spirit of service and with some knowledge of both the field and the method of service; and to give students some practice during the college period in attractive and useful forms of religious work." These being the acknowledged goals, to what extent are they being approached?

As to conditions within the colleges, the committee, using New England schools as its basis of observation, concludes that courses in religion are needed, that the devotional aspect of college life needs developing, that the student needs to be given a Christian program for society, and that practice work in religious service is lacking. "Apparently," says the report, "all this calls for the development at each college of what is really a school of religion, with one or more employed student pastors who will gain close personal touch with individuals or groups, offer definite courses, and give public addresses."

But the suggestion of a successful teacher, given respectful attention by the committee, is not quite so simple. Says he, "Contrary to the views of many, the college student not only is not uninterested in religion, but he is more interested in religion than in any other subject. Religion, however, must be presented to him as a great reality, and cannot be sugar-coated or camouflaged. Moreover, it must harmonize with science. The courses in religion should be a required course for freshmen on the elements of religion. The freshmen should be required to face the real problems. Better not to take the Bible first, because it immediately raises problems in their minds.

Then there should be an elective course in the sophomore year on the Bible, and an advanced elective course on the general line of significant aspects of the history of religion and of applied religion. The churches in a college town should present a united front and every effort should be made to federate or unite the Protestant churches so that the student is brought into contact with a big, strong, vital church."

Those whose business it is to be constantly studying educational conditions in all parts of the country were asked by the committee their impressions of various aspects of the case. They concur that "taken the country over, a relatively small proportion of our churches are, in any adequate way, fitting their youth for the experiences of college life." After making such allowances as are necessary in a generalization of this kind, the judgment stands that "probably not more than one-quarter of the young people who go to college and to the universities have such religious experience and outlook as easily makes them at home in the college atmosphere." Even in the matter of helping student pastors and others to make touch with these young people being thus exposed to tests which will try their religious foundations "it is almost impossible to get more than one pastor out of four to write in, giving the names of the young people coming from his church, to the college or university center."

These observers make some grave statements about conditions within the colleges. "While churches and church people waste time and energy over unimportant and inconsequential questions such as the virgin birth," they say, "the real issue which the church of today faces is a mechanistic naturalism which is being taught by biologists, psychologists and chemists, which is frankly agnostic and materialistic. The naive assurance of this school, and the inability of the average student to cope with the data and experience which they bring to bear upon the subject, is causing great numbers of students in attendance upon many of our institutions to say, 'There is nothing in religion. We have passed it up altogether.' And again, "the average faculty member is more capable of raising questions and difficulties in the way of faith than he is of laying an adequate basis for making a man's moral and religious nature at home in his universe."

But what forces offset this tendency? Say these observers, "An increasing number of colleges are putting in thoroughly equipped departments of biblical literature and religious education, led by capable, constructive, scientific thinkers. In many schools the influence of these departments is distinctly felt for good. Volunteer organizations, such as the Christian Associations, and workers representing churches, in certain schools, have made a real contribution to the Christian life of students. But this has usually been more in connection with the students that are already attached to the Christian life and the Christian church, and has apparently not been able largely to reach the more indifferent and less interested group." Out of this grows the feeling already expressed by this paper, that "in some sections of the country, it does not appear that some of the colleges have any particular advantage in the minds of the Congregational constituency, from the point of view of Christian influence, over the tax-supported uni-

versities. It is a rather general feeling that the students in the tax-supported institutions are about as well off from a religious point of view as those in the independent or church colleges."

The committee sought, from more than one hundred and fifty ministers, the attitude of the clergy toward this problem. Eight questions were asked: What definitely is your church doing to prepare your young people who go to college for the experiences of college life? What are your average church homes doing toward the same end? What do you and your church do to put pastors in town or college where your youth go to school into touch with those going from your church? What does your church do to keep in touch with your students while in college? What, as you see it, does the college do for young people? Does it send them back more or less interested in the church? Has their attitude been improved and their equipment for effective Christian service increased? What, from the point of view of Christianity and the church, do you think of colleges at the present time? What effort does your church make to put to work students who come from the college into your community? What suggestions have you for advance in this realm?

The answers in this division were the most unsatisfactory received. Perhaps this was due to the questions asked. In a good many cases the ministers evidently failed either to understand the questions or to perceive the existence of an actual problem. The committee has therefore been compelled to give many pages to individual replies, out of which it is impossible to secure any synthesis of opinion. It cannot be said, however, that these ministers give evidence of any large sense of responsibility for the religious condition of those who have left their immediate congregations for four years on a college campus.

Several weeks ago The Christian Century told of the way in which the committee gathered representative students from six New England colleges to discover *their* attitude toward this matter. Without the presence of any committee members these students considered six questions. On none of them were they ready to pass final judgment. But they were a unit in the belief that their homes had not adequately prepared, and their churches had not even made an attempt to prepare them for the experiences of college. After long discussion they hit upon 36 per cent as the proportion of students of their acquaintance who regard Christianity as a way of life rather than as an institution combining dogma, ritual, aesthetics and the like. The students, while desiring to avoid sweeping judgments, seemed to feel that the fundamental beliefs of Jesus have never been clearly expounded to them, and that the colleges are not giving what the students need along idealistic, moral, religious, and service lines. Nor was there any unanimity of opinion that the churches offer adequate opportunities for service to the modern graduate. The suggestions for improvement covered a wide range, but tended to concentrate on the improvement of the teaching mission of the church as a proper field for the talents of the college-trained membership. In all their answers the students insisted upon distinguishing between conditions as they are in different institutions.

Such, in essence, were the discoveries of this Massachu-

sets committee that sought to find out where we stand in the relation of the church and the college to the religious life of the present-day student. There may appear no results of startling nature. The man who habitually takes refuge in a demand for "constructive criticism" is likely to toss the report aside in a disgruntled mood. But at least this much appears, that the most important problem that faces the American college just now is not a problem of building or endowment. It is a problem of producing graduates who will easily take their place among the vigorous moral and ethical guides of the community. And, in the exercise of the contribution which religion must make to the solving of this problem, both school and church have all too little of a satisfactory report to make. It is high time that there were more committees at work along the line of this committee of the Massachusetts Congregationalists, and that conferences between church and school ceased to be, in the main, concerned with the securing of added financial resources.

## Developing the Community Vision

THE VILLAGE WITH a multitude of churches dead or dying has been given a good deal of advertising since the surveys of the Interchurch World Movement have come out. It is now known that there are thousands of such villages. But there are also thousands of another sort of village which also deserve study and aid. Dr. L. C. Barnes, of the American Baptist Home Mission Society, told the Community Church Workers at their conference in Philadelphia that there are fourteen hundred towns in the territory of the northern Baptist convention which have only a Baptist church. He believes that there are five thousand villages and rural communities in America with only a single denominational church of some sort.

Yet conditions in such a community are often far from ideal. If the ministry is narrowly denominational in its emphasis, many Christian people out of loyalty to previous denominational attachments refuse to join the local church. They stagnate in their Christian life. It may be that they cannot join without accepting the immersionist practice of Baptist or Disciple. Or they are asked to accept the articles of religion and the discipline of the Methodists. If the church is Episcopal, they must start all over again by being confirmed. Furthermore, these Christian people may have formed attachments to definite missionary tasks in some other denomination. They would not be averse to giving some missionary money to the Baptists, even though they were Presbyterians, but their generosity would be more quickly aroused if, in a town where there is only a Baptist church, the local Baptist church were willing to forward money to any denomination from such an interdenominational constituency.

Dr. Barnes sees another evil besides these. Many of these communities have a single church which is church-minded rather than community-minded. Such a church has developed no program of community service at all. In a little village with a single church there is a dearth of

social agencies. Often there is no public library. The church might become the depository of a state circulating library at little expense. There is no directed play. The church could build up volunteer leadership that would make the play life of the community more socially helpful. Even the charity work of the community is apt to be neglected outside the membership of the church. A church that lives such a narrowly selfish life as this cannot be loved outside its own membership. It draws a sharp antithesis between the church and the "world." It is often unaware just how much of the "world" is in the church, and how much of the church is out in the "world." There is little in the way of a mid-week program of service in such a church. What goes on at mid-week is apt to be of a commercial nature. There are oyster suppers in the winter and lawn socials in the summer, but these are to raise funds for the long-overdue salary of the minister. The idea of a family dinner on Wednesday evening served at a cost price for the sake of fellowship has not dawned on many of these communities. The end of church existence is to raise the money to pay a preacher who preaches two sermons on Sunday and visits a little in the week.

As Dr. Barnes says, it is not at all necessary that these little denominational churches should cut their bond with the parent denomination in order to come into a much larger helpfulness to the community. All that is necessary is that the church instead of being self-centered shall become community-minded. This broad-minded Baptist secretary urged the Community Church Workers to extend their ministry to these churches which have an exclusive field, seeking to instruct them in the technique of a modern service program and to broaden their sympathies until they can include all Christians of the community in some sort of fellowship.

Disciples have been under pressure for years to enlarge their fellowship in local communities. Scores of churches with a wider fellowship than the immersed are to be found, and many more have come into being this year. Dr. Barnes says that a similar tendency is to be found among the Baptists. The Presbyterian general assembly has been asked once a year for many years to provide in Presbyterian law for a recognition of the community church movement, but tables the motion annually. The Methodist general conference received a memorial this year to provide an associate membership for those who would not subscribe to the twenty-five articles and the discipline, but who would subscribe to the two major commandments of the Christian system. Congregationalists have successful community churches in various parts of the country. These have an interdenominational membership, an interdenominational missionary budget and a service program for the community.

The Community Church Workers of the U.S.A. as an organization is only a little over a year old. The first national meeting a year ago brought together a group of timid souls who feared lest any kind of fellowship might mean some new kind of ecclesiasticism. But a year's study of the churches that call themselves community churches show them so diverse, so often connected with denominations, and so skittish of all denominationalizing influences that no one need fear lest a new denomination will be born from the community church movement. The Community

Church Workers find themselves invited into three different kinds of communities. There is the over-churched town which groans under the burden of its competitive arrangement. These towns send to the headquarters of the movement continually for a helper to aid in church consolidation. There are towns where there is no church at all. If there ever were any churches, these are dead through a process similar to that of the Kilkenny cats. Applications from chambers of commerce are on hand, asking for the organization of a church on a non-denominational basis. Then there is a service to the church with an entire community to itself, but where the church has never learned to do much for its community.

Without avowing any theological beliefs, these Community Church Workers seem to have a revolutionary philosophy concerning the church. They hold that a man in witnessing to his religious convictions does not need to deny fellowship to other Christians who differ. They seem to protest against an over-intellectualization of the church by which dogma has been made more important than life. They see in the church not an exclusive club of the "best people," but an organization of the ideals of a whole community independent of caste and racial lines. While retaining their affiliation with established denominations, these men frankly preach that the end of the old denominational order in the church—which after all occupies only a small section of the history of the church—is drawing nigh, and that the unity of the church of Christ is soon to be made manifest. They have no particular program for this unity, but believe that it should find practical expression first in the communities which have been so cursed with the sectarian spirit that religion languishes. They are willing to serve while the theologians continue to debate the essentials that must go into a united church.

## Keturah and the Flowers

### A Parable of Safed the Sage

I AM A SPASMODIC and Unsuccessful Gardener. But I raise Hollyhocks. And when they be once planted they continue. For the old plants die the Second Winter, but the young ones bear in the Second Summer. And I like to remember how the Crusaders when they went to the Holy Land brought back this Glorious Blossoming Scepter to the Gardens of Europe and to my garden and that of Keturah.

But Keturah is more industrious than I. She planteth Flowers of divers kinds.

And it came to pass that she set out Flowers, and Rude Boys came by in the night and pulled them up.

And Keturah suspected who they were. Now it came to pass on a day that Keturah saw that Tough Bunch coming. And she took a Basket of Apples that she had ready, and she went out into the Porch. And she saluted them as they were passing by, and they answered her Gruffly, and edged away, for they feared that she would Bawl them Out or threaten them with the Police.

And Keturah said unto them, What tall, manly fellows ye are. How strong ye are, and how brave.

## Bugle Song of Peace

### A Prophecy for Memorial Day

**B**LOW, bugle, blow!

The day has dawned at last.

Blow, blow, blow!

The fearful night is past;

The prophets realize their dreams.

Lo! in the east the glory gleams.

Blow, bugle, blow!

The day has dawned at last.

Blow, bugle, blow!

The soul of man is free.

The rod and sword of king and lord

Shall no more honored be;

For God alone shall govern men,

And Love shall come to earth again.

Blow, bugle, blow!

The soul of man is free.

Blow, bugle, blow!

Though rivers run with blood,

All greed and strife, and lust for life,

Are passing with the flood.

The gory beast of war is cowed;

The world's great heart with grief is bowed.

Blow, bugle, blow!

The day has dawned at last.

THOMAS CURTIS CLARK  
In "Love Off to the War and Other Poems."

And by that time she had them Guessing.

And she said, I need help from you, and I am sure that you will give it. I plant flowers, and boys pull them up. They are not bad boys, but thoughtless. I desire that you help me to protect my Flowers.

And they said nothing.

And she said, I have boys, and they also are strong and tall. And they have grown up and gone forth into the world. I am as old as the mothers of you boys, and it is hard work to set out Flowers and have them plucked up. And I know that if you boys, who are so strong and brave, will protect my Flowers, and speak to the other boys about them, then my Flowers will Grow and Blossom.

And when she had said this, she produced her Apples.

Now Keturah's mother, a long distance back, learned what can be done with an Apple, and Keturah knoweth that little trick quite as well as Eve ever knew it.

And if thou shalt pass the Garden of Keturah, thou shalt find her Flowers unmolested. For they are guarded by the best policemen in town, even by the boys.

Now thus it hath been ever since the Wind and the Sun had their quarrel as to which could compel a man to take off his Coat; and the stronger the Wind blew, the more he tightened it, but the warmth of the Sun quickly accomplished what the harsh treatment could not do.

There be those whose word of progress is, Treat them Rough; but Keturah can show unto you a More Excellent Way.

# Our Pagan Press

By Charles W. Wood

WHEN I WAS ASKED to write an article about our pagan press, I demurred. It wasn't that I wanted to defend the press. The press, I admitted, is as bad as the rest of our civilization, and I was perfectly willing to call it all sorts of names. But did the name 'pagan' fit? Who were the pagans anyway? I knew in a general way that they were non-Christians; but weren't they a kind of happy-go-lucky set who didn't take things too seriously, and couldn't they teach the rest of us a thing or two about how not to take the joy out of life? To tell the truth, I always had a sneaking admiration for the pagans—until I went to a dictionary the other day and found out exactly who they were.

The pagans were the peasants, the little villagers, the outlanders. They worshipped false gods—not because they got any fun out of it, however, but because they lived so far away from civilization that they didn't know that times had changed. They stuck to the faith of their fathers long after all the life had been squeezed out of it. To the cities some glimmering of the gospel of Jesus had come, but the little villagers as yet had heard nothing about it. So they just stuck in the mud, trying as we humans always do to make a virtue out of their backwardness by calling it loyalty. In the cities, it had begun to dawn upon the human consciousness that people might dwell together in love; but they hadn't heard about that in the villages as yet, and the daily lives of the villagers were still dominated by fears. The whole trouble, it seems, was that they hadn't heard the news.

#### THE TROUBLE WITH OUR PRESS

Verily, that is the trouble with our press. It is pagan. It is benighted. It doesn't know that times are changing. It is devout and fearful and has ethics of a sort, but it has no spiritual life, and the reason it has no spiritual life is that it is altogether unacquainted with the news. With most of the current criticisms of the press I have little sympathy, and I am not one of those who think that the great need of the nation is more Christian Science Monitors. The Monitor is an excellent newspaper, as newspapers go, but the press needs something more vital than excellence. Morality and good taste can not redeem the world. Almost all publications develop morals in time, and even Mr. Hearst's taste improves perceptibly with every passing decade. If the partisans of uplift should all get together today, they might be able to start an Almost Perfect Paper, but I, for one, should not be greatly excited. Moralists of old attempted in this way to produce an Almost Perfect Person, and the net result was a synthetic moral Robot known in history as the Pharisee. The great journalistic need of America, as I see it, is not a morally correct periodical but a genuine newspaper—one which knows the news.

Ye shall know the news and the news will make you  
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free. That isn't wresting the Scriptures. Jesus made it plain that he did not come to do away with the old truths but to bring new ones, and whatever degree of emancipation man has achieved to date has been achieved through becoming acquainted with the news. That is a sweeping assertion. I meant it to sweep. I hope that every reader will challenge it and that none will accept it until it has proved itself by every possible test.

#### NEWS, NOT OPINIONS

Take the news about lightning, for example. It was only a century and a half ago that the first real news story broke in that quarter. Up to that time, no one knew anything about lightning, but everybody had a theory which he considered sacred. The consensus of opinion was that lightning was a manifestation of the wrath of God and that it behooved mere human beings to tremble and repent. It was a perfectly moral theory and perfectly logical, but nothing ever came of it. Sacred opinions, it seems, never made anybody free. You can't do anything with them. The only thing you can do anything with is the truth, and not until Ben Franklin sent a messenger into the sky and brought down the first genuine news despatch was it ever possible to do anything with lightning. Now we are doing almost everything with it—because we are learning the news and the news is making us free.

I might go through the list, but each reader had better do it for himself. Think of the ways in which we have achieved real progress and they will turn out to be ways in which the accumulation of real knowledge has been the guiding principle. Think of the ways in which the race is at a standstill, and you will find a sacred theory hovering over the mess.

#### NEWS AND WAR

War, for example. Obviously, there has been no human progress there. Well, put it to the test. Is war governed by news or by sacred theories? The question fairly answers itself. In order to start a war or to keep one going, it is necessary first of all to shut off the news supply. There are no exceptions to this. American military experts agree in this particular with the experts of all possible enemy nations. The people must not know the truth or they simply will not fight. They must not be permitted to become acquainted with the enemy, for when you become acquainted with anyone, you understand him, and wars depend upon keeping up the misunderstanding. So the news is withheld and the sacred theories are trotted out. Above all, the sacred theory of patriotism, the theory that we owe first allegiance to our country, because it is our country, and that we must help it carry out its lies. This is paganism pure and simple. It is the setting up of our tribal god above the God of truth.

May 29

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Is our press pagan? I can't think of a word which fits it better, but if we are ever going to have any other kind of press, we must do some deeper thinking than our usual journalistic reformers seem to be ready for. No press can give us the real news if it worships false gods. Such a press couldn't tell the truth if it wanted to. It wouldn't know how. It might become decent and moral according to its lights; but if the light that is within it be darkness, its decency and morality can't amount to much. If we believe devoutly in "America first," the truth simply must take second place, and in the very nature of the situation, we will not try to find out what is actually going on. Incidentally, we can't become very good Americans, for unless we learn the truth about our country, we can't hope to do much of anything with America. If we had started with some loyal slogan like "Electricity first," we never would have become good electricians. The most we could have hoped for would be the mobilization of such electricity as we could find—to make war on the lightning.

#### NEWS AND PATRIOTISM

We can't be true to a lie and true to the truth too. To be true to a false god, we must misrepresent the facts, and the greater our loyalty, the greater our misrepresentation. A few weeks ago, there was a religious service in Evanston, Ill., at which some earnest young college students made the discovery that they could not remain true to their God and participate in any future war. Whereat, some equally earnest worshipers of a very different deity became alarmed. A controversy ensued, the merits of which I need not discuss here. I wish merely to point out that there were two deities involved. Both are known by the name of Jesus but one is decidedly non-national in character while the other is presumed to look with special favor upon America and to expect his followers to hold the American flag in peculiar reverence. The Chicago newspapers featured the controversy, and the followers of the non-national Jesus were astounded at the way they handled it. That anyone should have been surprised shows how naive we are. The papers lied forty ways. Of course they did, but what else could they possibly do? The actual facts wouldn't fit into their conception of a 100 per cent American god, and they were compelled either to alter their god or to change the facts. That is one of the handicaps of paganism. Paganism demands loyalty. It demands much more loyalty than the worship of the truth does. You don't have to be particularly loyal, in fact, in order to follow the truth; for if you learn the truth, the truth makes you free. It works. You can always do something with it. But false conceptions don't work, and it requires a tremendous amount of loyalty to hang onto a formula that never works.

But patriotism is only one of the ways in which our press is pagan—in which it is committed to the worship of sacred assumptions instead of the pursuit of truth. There is a theory, for instance, that America is governed by a president and a congress and a supreme court functioning under a constitution, and the largest

part of our so-called "news" these days tells of the struggle of politicians to get control of this so-called government. All the press agencies and all the leading dailies have bureaus at Washington, on the theory that Washington is the center of American activities; and highly trained experts are constantly chasing about the country to detect and report every so-called shift in political opinion. This is a perfectly plausible theory and it would be difficult to refute it if it didn't refute itself. It just happens to be true that America is not governed from Washington and that there is very little co-relation between American politics and the actual organization of American life. America is pre-eminently an industrial country and each industrial change vitally affects the American people. But congress initiates no industrial changes. It couldn't if it wanted to, for it has no industrial genius. Our "government" was never built for that sort of work. It was built to govern thirteen federated countries, remote from and suspicious of each other and very jealous of their separate rights. With real political genius they united, however, and became the United States. But presently America moved out of the United States. It moved out of states entirely, and state lines, for all practical purposes, became extinct. Eventually, it became one vast industrial organism in which human life grouped about steel and coal and wheat and transportation instead of about Pennsylvanias and Montanas and West Virginias.

#### NEWS AND POLITICS

I don't know where the government of this new country is located. I am not sure that it has a government, but I am sure that it is not governed from Washington. But the Government of the United States, having become a considerable institution, went on perpetuating itself long after it had ceased to function as the government of America. It is still perpetuating itself and the scramble for offices within that government is a very real phase of American life. The newspapers are perfectly correct in writing it up, but they are perpetuating a lie when they give it the emphasis they do. In a real newspaper, it would seem to me, politics should appear on the sporting page, for it can not be denied that the masses still have a sporting interest in its eventualities. But it is only a sporting interest. On rare occasions, perhaps, some issue like prohibition, on which the voters may have done some personal thinking, creeps into a political campaign, but as a general rule there is no relation whatever between our thinking and our voting. We are simply stampeded into political teams, with a fan's enthusiasm for victory but with no serious idea that it matters a hoorah how the game comes out. Possibly a tenth of the voters take their franchises more seriously, but they can not claim that there is any vital relation between the things they want and the things they vote for, and there is probably even less between the things they vote for and the things they get. We elected Wilson because he kept us out of war. We elected Harding to bring us back to normalcy. This year we shall elect somebody else to do something which can't be done—all because we are not yet ac-

quainted with the news that America long since moved out of the United States. If we did know that bit of news, it might result in incalculable benefits. For one thing, we wouldn't blame and curse our politicians in the way we do. We would feel more kindly toward them, if their game were written up on the sporting page, and we wouldn't take them so seriously. We don't take it seriously today when Babe Ruth declares war.

#### NEWS AND INDUSTRY

I do not mean to be cynical. The cynic despairs of anything being done; it is my contention that we can do everything as soon as we learn the truth. Industrial America seems to have no government today, and it seems to me to be sadly in need of one, but once let America know that it has no government and the need will soon be supplied. Then and not till then can we expect any coordination of our industries, and industrial coordination is the only order possible in an industrial country. We can not blame our politicians for our wars. Wars come because of our industrial chaos, and industrial chaos is a matter over which politicians have no control. That problem must be solved by some industrial agency; and the industrial agency which does solve it will become, *ipso facto*, the real government of America. In all probability it will not remain the government of America, for industry is not national and a movement toward industrial coordination would soon become international in scope. Ownership, to be sure, is national, and the national governments may be expected to invoke their tribal gods to make war against this human revolution. But the tribal gods have power only so long as the news is withheld. What is going to happen in this world of ours depends almost entirely upon whether or not we get the news.

#### NEWS AND SEX

Let me refer to one more sacred assumption of our pagan civilization which keeps our pagan press from telling any vital news. That is our assumption toward the human life-force itself. How many Christian critics of our pagan press, I wonder, would like to have a newspaper coming into their homes which made a practice of telling the truth concerning sex? I do not know the truth about sex. I doubt if anyone does, even to the extent that some people know the truth about electricity. But I do know that sex is one of the greatest forces in human society and that we can do nothing worthwhile with it so long as we are kept from learning exactly how it acts. A taboo on sex is a commitment to slavery. Only when we know the truth can we hope to become free. To hold to any sacred assumption concerning it, in the face of any observation that can be made to the contrary, is to follow a false god, and following false gods can get us nowhere.

The attitude of our press toward sex is uniformly moral and scandalous. From this attitude, every sex phenomenon is necessarily set down as good or bad, much in the way that people once viewed lightning: it was good if it was sent by a god and it was bad if it was sent by an evil spirit. And as in the case of light-

ning, we seem to be getting nowhere today with sex. We are getting nowhere with marriage; the sacred institution has changed beyond recognition, and the best the moralists can do is to howl anathemas. The "divorce evil" is being discussed frantically, always with the thought, however, that life must be compelled to conform to some sacred formula and not with any scientific determination to discover the meaning of what is going on. The attitude of the press on this question is almost exactly the attitude of the public. Strangely, the press excuses itself because of this, that is, it doesn't tell the news because the public hasn't yet heard it. Some day, some paper may set out with a scientific—that is, a newsgathering—attitude toward sex, but a scientific attitude can neither be moral nor scandalous. There are no *mores* in science—no one can call himself a scientist who discovers only what it is customary to discover—and hence there are no scandals. But such a paper, if I am not greatly mistaken, will not be received with enthusiasm by the great majority of those who now complain about our servile press.

The press is servile. It is sickeningly servile and corrupt and capitalistic and all that. Critics of the press are supposed to stress these points, and I might stress them myself if I thought it would do any good. But the labor press and the Christian press are servile too. They can't be otherwise until they know the truth, for only the truth can make them free.

#### WHY THE TRUTH FREES

The truth makes us free because it can be demonstrated. It doesn't need any political party to put it over or any loyal following to cheer at the strategic points. Jesus never organized a political movement; and when a political movement did take over the gospel propaganda, the light of the gospel was all but obscured. It couldn't be put out, however, for that which is known is known and is bound to lead to further demonstrations. All the truth needs is to be passed along; everybody who gets a chunk of it can make his own experiments. If it is the real truth, it works. If it is not, things remain in as great a mess as ever, and the false formula can be preserved only by putting it in a dark place and serving notice that it is too sacred to be questioned.

In patriotism, politics and human life, that's what's the matter with our press. It is not handling news; and in the very nature of its loyalties it can't. Our press could no more tell the story of the Russian revolution than Billy Sunday could paint an accurate portrait of the devil. I don't know what the devil looks like, but I know that Mr. Sunday's picture can't be true, for he does not carry on his investigations in an unbiased, scientific manner. He is prejudiced from the start, just as the worshippers of 100 per cent American gods are prejudiced against every social idea having different ingredients. Pre-judgment is almost certain to contain errors, and when the pre-judgment is religious, the errors must be allowed to stand. Loyalty demands it. In a conflict between their gods and their

facts, all good pagans will stand by their gods. That is, as long as they can. False gods crumble in time and new ones have to be constructed, but in the meantime, it is religiously imperative to lie like fury. It isn't that the advertisers demand it, although newspaper owners who live in this atmosphere of religious fear are just the ones to fall for any fool thing which their advertisers may demand. Neither is it that "capitalism" demands it, for the capitalists are no more conscious of what they want than are the proletariat, and they read the papers just as gullibly. No, the real reason why the

newspapers do not tell the truth is that they can't. They are following false gods and they are very, very religious.

Some day, I say, we shall have another sort of press in America. I can't say just when. There is no reason that I can think of why it might not be started almost any time—except that it would be against all the state and national laws and the editors would in all probability be put in jail. That, however, should discourage no one, for the heralds of truth have ever had to work under just such handicaps.

## The First Quaker

By Gilbert Thomas

IT IS THREE HUNDRED YEARS since George Fox, the founder of Quakerism, was born at Drayton, in Leicestershire. His figure is of added interest to us today in that the times in which he lived, however different in externals, were in some essentials similar to our own. Charles I came to the throne the year after Fox was born, and when he was brought to the scaffold Fox was a young man of twenty-four. The opening of his career, therefore, coincided with the overthrow of a system of despotism and the establishment of the commonwealth. It was a time when hope ran high. The old order had come to an end, and a new world was being born. The reign of freedom, both religious and political, seemed imminent. Its coming inspired the rosiest dreams, and many and strange were the doctrines that won an easy acceptance among a people living in an atmosphere of unsettlement and reconstruction. It was to a world swayed hither and thither by contending ideas and factions that Fox came with his simple message of light and love.

### ANCESTRY AND YOUTH

The story of Fox's life is probably not too well known to bear a brief recapitulation. His father was a weaver and was called by his neighbors "Righteous Christian." His mother—"an upright woman and accomplished beyond most of her degree"—came of a family that had suffered much persecution in bygone days. Both Christopher Fox and his wife were members of the church of England. George was early distinguished from their other children through his being "more religious, inward, still, solid, and observing beyond his years." He was apprenticed to a shoemaker, who also dealt in wool and cattle. Fox learned the many-sided business fairly well, but found most pleasure in dealing with sheep. He does not seem at this time to have been in any way eccentric; but "people," he said, "had generally a love to me for my innocence and honesty." One of the first decisive incidents in his life was a visit to a fair at the age of nineteen. Some friends took him to a tavern, where unlimited "drinks all round" were ordered. His sensitive spirit was shocked, and, leaving a groat as his share of the reckoning, he quitted the tavern in loneliness and misery of soul. There followed sleepless nights and

perplexed days. It was borne in upon him that he ought to break off relationship with his family and "fellowship with old and young." After four years of inward struggle and darkness, shot through with occasional gleams of light, he relented of his decision, but continued occasionally to shun all society for days at a time.

### FIRST GREAT "OPENING"

Meanwhile, in his own words, he was "traveling up and down as a stranger in the land, which way the Lord inclined my heart." "Afraid of both professor and profane," he wandered about the midlands, seeking spiritual guidance. He gained little, and least of all from many "priests" whom he consulted, some of whom suggested tobacco as the solution of his problem, while others recommended blood-letting. It was in 1647 that there came to him the first great "opening": "Then, O then, I heard a voice which said 'There is one, even Christ Jesus, that can speak to thy condition,' and when I heard my heart did leap for joy."

There were to be further passing clouds before the full light of assurance flooded his soul; but from that moment of vision, when it was revealed to him that "being educated at Oxford or Cambridge does not necessarily make men fit to be ministers," and that "God does not dwell in temples made by hands," his message shaped itself with growing certainty. That message was to reflect in some externals the Puritanism of which in essence it was a complete denial, and it was to be associated with oddities of conduct, such as the refusal to take off the hat to any person. It was even to move some who accepted it to the extreme of walking naked through the streets. But, through all limitations and extravagances, the light that had come to Fox was to shine out with increasing clearness, until, spreading widely, it kindled one of the most significant religious movements in history.

So much of the natural man must there be in any prophet that it is not surprising that, in a day when theological discussion was the staple of popular conversation and was carried on in a temper more befitting the cock-pit or the prize-ring, Fox's speech was often less gentle than his gospel. Nor is it to be marvelled at that his mission should

have found its first real expression in heated public controversy with the ordained "priests" of the "steeple-houses." One of the earliest records of his method describes how, reaching Nottingham one day in 1649, he was moved to go to the church, where the preacher, from the text of "We have also a more sure word of prophecy," was expounding the ordinary Protestant doctrine of the supreme authority of scripture. Fox, interrupting the sermon, contended that not in the scriptures only, "but in the divine light by which the scriptures were given," ought doctrines to be judged. For this he suffered his first imprisonment.

#### WARNING TO LICHFIELD

It was two years later that the well-known incident at Lichfield occurred—one of the most dramatic incidents in Fox's life and one by which he has too often been misunderstood. He had been liberated from Derby gaol, and was making his way into his "own country" of Leicestershire, when, approaching Lichfield, he caught sight of the three spires of the cathedral. "They struck at my life," he said, and all that was prophetic in him, mingled with much that was psychical, suddenly burned "like a fire" in him. Leaving his shoes with some shepherds, he entered the town, and "the sense of blood" was upon him. He saw blood running through the streets, and "the market-place was like a pool." It was market day, and he walked up and down the streets, crying, "Woe to the bloody city of Lichfield! woe to the bloody city of Lichfield!" "No one," he said afterwards, when he himself wondered why he had been moved to this strange act, "touched me nor laid hands upon me." The probable explanation of Fox's conduct is that his sensitive mind, strained by long and horrible imprisonment, was subconsciously inflamed by stories, told him as a boy by his mother, of persecution and martyrdom at Lichfield; and psychical sensibility may also have entered largely into it. But, though evidences of a psychical element in his character were often manifested, this incident was an isolated one.

More typical, and of permanent influence upon the Society of which he was at first the unconscious founder, was his refusal, while imprisoned at Nottingham, to take arms in the civil war. "Now the time of Worcester fight coming up, Justice Bennett sent the constables to press me for a soldier, seeing that I would not voluntarily accept of a command. I told him that I was brought off from all outward wars. They came down again to give me press-money, but I would take none. Then I was brought up to Sergeant Holes, kept there a while, and then taken down again. After a while the constable fetched me up again, and brought me before the commissioners, who said I should go for a soldier; but I told them I was dead to it. They said I was alive. I told them, where envy and lust are, there is confusion. They offered me money twice, but I would not take it; then they were angry, and committed me close prisoner, without bail or mainprize." Whereupon Fox wrote one of the many letters, pastorals, and exhortations with which he occupied his time during his many brief and long imprisonments. These pastorals always stressed the positive side of his beliefs, and reveal him to have been the very reverse of a mere obstructionist or passive resister.

Of Fox's imprisonments it is impossible to speak in detail. In spite of the utopian dreams inspired by the commonwealth, religious persecution continued under Cromwell, and, for all his fair promises, became even sterner under Charles II. Thousands of early Friends (who were nicknamed "Quakers" because Fox bade his hearers "tremble at the word of God") suffered imprisonment during the lifetime of their leader, and many died under the cruel and anarchic conditions that characterized the seventeenth century jails. Nor can we here follow Fox in his innumerable missionary journeys, which, while mainly confined to the midlands and the north of England, extended also to Scotland, Ireland, the Barbadoes, Jamaica, America, Holland, and Germany. When we bear in mind the difficulties and hazards of travel in his day, and remember that he was repeatedly cast into prison for weeks or months together and was constantly the target of violent opposition, the mere mileage covered by Fox is evidence of an amazing energy and courage. In their spiritual aspect, nothing is clearer about his travels than the fact that they were originally undertaken with no thought of founding a new religious sect. Fox and his followers called themselves "Children of the Light," and, though he himself always retained an unsullied personal humility, his zeal was such that nothing short of the ultimate winning of all society to an unorganized Christianity, similar in spirit to that of the early apostles, was the purpose of his itinerant preaching.

As converts multiplied in number and met together, however, an inevitable, albeit an eminently original, organization developed, and Fox himself played no small part in fashioning it. He died in 1691, three years after the accession of William and Mary. After the Toleration Act of 1689 had brought relief from persecution, the Society of Friends was to settle down into a respectable and somewhat exclusive sect, and even to lapse, under cultured leaders and apologists, into quietism. But so long as Fox lived, the organization, in spite of occasional differences and misunderstandings, retained the primitive dynamic of the spirit and exercised a far reaching influence outside its own bounds.

#### NO TUB-THUMPER

If we think of Fox as the founder of the Society of Friends, we must think of him still more as one who kindled a new spiritual life that was too great to find adequate expression in any system of theology or church government. But, though the word "primitive" best describes the peculiar quality of Fox's genius, it must not be confused with the word "rude." Macaulay represented Fox as being, as it were, a mere vulgar "tub-thumper," but Macaulay was very wide of the mark. It is true that Fox was a comparatively unlettered man, whose reading was confined to the Bible, and that many of his disciples were simple and homely men. But that there was nothing vulgar in him, in the conventional modern meaning of the word, is attested by the fact that he also made converts or friends of men of education and family, like Penn, Barclay, and Judge Fell, whose widow, Margaret, he married in his forty-sixth year. Margaret Fell, who was two years older than Fox, had for some years been a source of financial as well as spiritual strength to Friends.

Fortunately the story of Fox's life and of his journeys, first in search of truth, and then in its proclamation, may be read in his own Journal. The Journal has not received from the general reader the attention it deserves; but its inclusion shortly in Everyman's Library should now bring it within the reach of all. As a diarist, no less than as a man, Fox inevitably challenges comparison with Wesley. So far as the Journals are concerned, the advantage might be expected to lie with Wesley, who was not only a scholar and a gentleman, but, in a very good sense, a man of the world. Wesley had an eye for everything, and a gift of vivid, incisive description. We see, in his pages, the whole life of his time as we can see it nowhere else. Fox's Journal offers us no such picture. Of all the towns he visited, for instance, he gives us, so far as we can trace, but a single line of description, when he says of Carnarvon that it is "a city like a castle." Nor had Fox anything of Wesley's caustic humor. Yet, with the story of his "blessed" meetings and his imprisonments perpetually repeating itself in simple words, Fox's Journal contrives somehow to grip the reader no less surely than Wesley's. This fact is, surely, a supreme tribute not merely to his vigor and earnestness, but to his innate charm of character. If, through the printed page, this weaver's son, lacking all conventional culture and literary grace, can so hold the reader of today, how potent must have been the spell he cast over the men and women of his own time, as, with his tall, strongly built figure, "graceful in countenance, grave in gesture," and "in manner courteous and unaffected," he rode through town and countryside in his low-crowned, broad-brimmed hat!

#### FOX AND WESLEY

"Primitive" in the sense of being elemental, is the word to which we return in any attempt to summarize Fox's character. There is necessarily something of the primitive quality in all leaders of religious movements. There was much of it in John Wesley. But in Wesley it was apparent more in the delivery of his message than in the message itself. He brought to his preaching a singleness and passion of heart altogether alien to his time, but his doctrines in themselves were neither new nor startling. Wesley gave them new effectuality, but, merely as doctrines, they were for the most part the commonplaces of contemporary theology. Fox's zeal was not less than Wesley's, but his primitive quality showed itself also in the intrinsic character of his message, which, at the time, was novel and revolutionary. Actually, of course, Fox's message was not new. But it was new for his own age, and it was new for himself.

The essence of his teaching was "the universality and sufficiency of Christ's spirit." If in its expression he was hampered in some degree by prevailing Puritan ideas, such as the forbidding of harmless amusements—it was fundamentally a denial of Puritanism. "If," it has been well said, "Quakerism be called the climax of Puritanism, it is so only as the rebound is the climax of the wave." For one thing Fox's doctrine was the antithesis of that of election. For another, Fox, since he held the light of Christ's spirit to be inherent in men of every class and of every nation, believed in human perfectibility. Other Puritan teachers maintained that men, even after conversion, which was

mainly an intellectual or theological process and was concerned with a future world rather than with this present life, must often necessarily fail. But Fox, while he too laid stress upon salvation in a future state, held that the kingdom of heaven might come upon earth, and, mystic though he was, his message had, therefore, its practical side. It naturally influenced conduct in a way that other Puritan doctrines failed to do, and it fostered a sense of social responsibility that in Fox's own life found expression in his concern for reform and education.

#### THE CONTRIBUTION OF FOX

But the cardinal point about Fox is that, if in essence his teaching was, after all, but a return to primitive Christianity, it was not a deliberate or conscious return, but a new and spontaneous upwelling. He would search his Bible for confirmation of the truths he preached, as when he supported his refusal to fight by reference to "St. James his doctrine." But truth for him sprang, in the first instance, from his own experience. It was not in the scriptures themselves, "but in the divine light by which the scriptures were given," that doctrines were to be judged. Fox's conviction that men might here and now live in perfect love with one another is proclaimed today from many and diverse pulpits. The theory is accepted, but the practice of it has still to be learned. It may be that we shall never quite reach Utopia; but Fox represents that primitive simplicity, purity and driving-force of spirit that must be continually renewing itself if there is to be any real life in ideas or institutions. That spirit, once engendered, may express itself through more channels than Fox, with his inevitable limitations, could realize. But without it all things are dead. And that spirit cannot be attained by the passive acceptance of truth. Nor can it be achieved by merely taking thought. It may itself transfuse and direct intellect; but intellectual processes cannot produce it. The wind may shake the trees; but the trees cannot create the wind.

Truth, however old, must, if it is to be effectual, be perpetually filling men with the divine glow and dynamic of a new discovery. It must be won by each man for himself, as Fox won it, through openness of mind and travail of heart. Only when thus kindled out of personal experience will it have that freshness, that elemental quality, that can give it reality or vitality. There are signs of a revival, in modern form and expression, of Fox's spirit among his professed followers of today; and perhaps in a time like this, when, as it was in Fox's own age, society is beset by difficulties and torn by competing theories, he may have something to offer to a wider circle of those who seek the things that belong to their own peace and to the common good of humanity.

#### Intimations

**T**HE GLORY and the splendor of the spring  
Are impotent to heal the wounded heart  
Unless the miracle of blossoming  
Reveals a great All-Beauty, not apart  
But in all things, a Life sure-burgeoning  
In death, a Love beyond and fairer than all art.

GORDON BLISS.

# British Table Talk

London, May 4.

**B**EFORE THESE NOTES are printed the first of the regional conferences, which will follow up Copec, will have been held at Ipswich. There is no doubt that Copec has succeeded in arresting the thought of our people. Journalists, who are always quick to note the interest of the moment, are devoting much time and attention to it. One healthy sign may be found in the **After Copec** attacks made upon certain principles for which Copec is supposed to stand. Chiefly is it attacked by some critics for its attitude to war, and to the empire. The real danger will not come from without but from within. It will be a disaster if a movement which is meant to be first of all an inspiration to Christian people of all churches to think and to pray and to seek together should become one more society, with one more fixed program. It is essential, as its leaders see, that it should not harden into an organization, one more among a host already in being, but that it should be plastic and mobile—rather a spirit working through existing societies than another society. Happily at Birmingham the conference wisely resolved to take this way, and not at once to stereotype its mission. It has been guided wonderfully and there is a strong confidence in our minds that it will be guided still. But its chief enemies may be those of its own household, who grow impatient and want something, *their way*, done.

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## The Budget

Speaking generally, the government has gained much ground through its budget. The critics who taunted it for not bringing in a socialist budget, had a good debating point, but in their heart of hearts they never expected a Labor government within its first three months to do anything of the sort. It is eminently a sound and liberal measure. The chancellor has reduced the taxes on tea and sugar; he has swept away the irritating inhabited-house duty; he has also reduced the entertainment tax, and introduced other pleasant reforms. The income-tax practically remains as it was. The hungry brewers look up and are not fed. But the corporations tax is removed, much to the satisfaction of the tories. In spite of the clamor of the motor-car trade the McKenna duty is to be removed on August 1. Some labor members weakened on this, but Mr. Snowden is not the man to be easily moved, and he has stood his ground. The Conservatives are attacking this part of the budget, but they will not succeed since the Liberals are all for the government in this matter. Indeed, the budget has done much to soften the bitterness between the two parties.

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## The Retirement of Dr. Shakespeare

The secretary of the Baptist Union, Dr. J. H. Shakespeare, has resigned his office upon his doctor's imperative demand. For twenty-six years Dr. Shakespeare has been at the helm of the Baptist Union. Democracies always have one strong and commanding figure; the Baptists, democrats of democrats, have had in their secretary a man not in the least content to be a keeper of minutes, but one who also led and even controlled his people. Without doubt he has done great things for his church. He has welded it together into an admirably organized society, he has raised large sums of money for superannuation and other necessary works, and at the same time has never lost sight of the main work, which the church is called to do, and this last great venture in raising central funds gave him most joy because it was the occasion of a widespread awakening among the Baptists. Dr. Shakespeare, as all his friends know, is a man of great charm and wit, a lover of the best literature, and a keen critic. He is a good friend with a fine appreciation for all that is best in the work which others do. He is also, it should be added, a valiant foeman when he takes the field. In recent years, during the war, he was a steadfast friend of Mr. Lloyd-George. Through the army and navy board he did valuable service in the provision of free church chaplains. He believed in the war with all his heart and mind and he had no sympathy with any waverers, who would make peace before victory was won. In

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the ecclesiastical world he takes a bold stand. Perhaps in the free church side the two poles are occupied by Dr. Shakespeare and Dr. T. R. Glover, the one the secretary of the Baptist Union and the other the president. Dr. Shakespeare believes in reunion and is prepared to go a long way to secure it. At the same time there is no man who has done more for the Baptist churches throughout the world. He is better in health than he was; and there is much which still remains for him to do. His many friends will certainly pray that he may have strength given to him to fill his place on the scene, not any longer as the Baptist secretary, but as an honored counsellor in the church of Christ.

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## A Mission in the University of Sheffield

At Copec the vice-chancellor of Sheffield University referred to a mission which had been held in the university. There is a full account of this experiment in the Student Movement. A committee was formed representing the Roman Catholic, church of England, and free church students. These worked together in charity, but without compromise. Missioners were invited to deliver courses of lectures on the claims of Christianity. At the opening meeting the bishop of Sheffield took the chair, and the vice-chancellor spoke. The three missioners were introduced and each spoke to the whole company. They were the Rev. Father Hugh Pope of Rugeley, the Rev. J. C. H. How of Cambridge, and Dr. Gray. Afterwards throughout the week simultaneous meetings—Roman, Anglican, and free church—were held, and this very fact conducted to a spirit of unity. Half the university attended these meetings. The three teachers were at the service of all who sought their help. In a civic university such as Sheffield it is very difficult to secure a place for religion. Traditionally, they are unlike Oxford and Cambridge, where there are a thousand links between the church and the university. It is all the more welcome to hear how in Sheffield through the cooperation of students from all the churches, the whole university had the claims of Christian faith set before it. One of the most welcome signs in modern life is the interest that is shown among students not so much in the church, as in the claims of Jesus Christ upon them.

EDWARD SHILLITO.

## BOOKS

**I**F THE PEOPLE who want to discuss the bearing of evolution upon Christian faith will carefully read *WHERE EVOLUTION AND RELIGION MEET*, by John M. Coulter and Merle C. Coulter (Macmillan, \$1.25), they will be able to start with the initial advantage of knowing what evolution is. Nine-tenths of the book is devoted to a statement of the development of the concept of evolution through Lamarck, Darwin and DeVries, and the present state of scientific thought on the subject. Professor Coulter has a remarkable gift for clear presentation. It is not only possible for the scientifically untrained reader to understand him, but it is almost impossible for anybody to misunderstand him. The implication of the book is that even a rather conservative type of Christianity is quite consistent with evolution.

One of the most useful little books to the reader who wants a general view of modern thought and scholarship in relation to religion is Carl S. Patton's *RELIGION IN THE THOUGHT OF TODAY* (Macmillan, \$1.50). One who, in a book of 150 pages, covers evolution, Old Testament, New Testament, philosophy and current theological thought, naturally cannot be very complete in his treatment of any of these topics, nor can anyone be a specialist in all of these fields. Dr. Patton is not a specialist in any of them, but he is well read in all of them and writes with sparkle as well as judgment. A very good book to buy.

**C**HINA'S REAL REVOLUTION, by Paul Hutchinson (missionary education movement, \$0.75), tells of the new renaissance which has

been occurring in that oldest-newest civilization. It is a great little book, more than readable, compelling in its interest, and authoritative in its information.

One of the most fantastic episodes in the history of religion in America was the Millerite excitement over the expected end of the world which was due in 1843. It was a legitimate child of that literalism of which our own time is witnessing a curious and anachronistic revival. The story of it is well told from original sources by Clara Endicott Sears in *Days of Delusion* (Houghton Mifflin, \$3.00). A general emotional wave, the great meteoric showers of 1833, the dullness of frontier life which needed excitement to make it endurable—all helped to prepare the field for Miller's seed. And Miller was a very earnest and consecrated man. His message was very biblical (as he understood the Bible) and very positive, and positive biblical preaching always carries much conviction whether it is true or not. At the height of the enthusiasm one of the advent preachers met Emerson and Theodore Parker in Concord and stopped them with the startling query: "Do you realize that the world is coming to an end today?" Emerson replied calmly, "I can get along very well without it." And Parker aloofly: "That does not concern me. I live in Boston."

Robert Herrick's *Waste* (Harcourt, \$2.00) is a real and powerful novel. One does not have to like it to consider it powerful. Many disagreeable things are powerful. There is vigor in its structure, vitality in its characters, and force in its sustained, if somewhat strident, denunciation of things as they are. It is "more than a story," as the blurb truly says. It is at least half pamphlet to prove that our war-motives were bunk, our war-aims folly, our war-patriotism greed and egotism, and the whole thing, with everything that preceded and came out of it, "waste." Ugliness, cruelty, corruption, stupid, herd-mindedness, greed materialism—these are the qualities which impress the author as most characteristic of the so-called civilization of America from the days of the Chicago World's Fair down to the moment of going to press. If this is his complete staging of "the whole of the great drama of America's development out of a pioneering state" (quoting the publisher, not the author), we should say that he had cut some of the best scenes, including all the comedy and nearly all that could reflect any credit on anybody or represent anyone as both happy and sane at the same time, and had given a very bilious and cynical presentation. But he is not a cynic. He is a bitter idealist. He practices surgery upon our social body without an anesthetic. He thinks we have had too much of the anesthetic of prosperity and complacency—and so we have. But he would scarcely administer such severe treatment to our sick society if he did not think its disease might possibly be cured, though, like a conscientious practitioner with a desperate case, he makes no promises and holds out little hope to the friends and family of the patient. But with all its stinging denunciations of our political and social respectabilities, the book is a contribution to the search for a simple, sincere and sane way of living.

### One of the Young Poets

HERE IS A SECOND volume of verse by Viola C. White, a young poet whose work stands out amid the young poetry of the day as intellectual and, in a sense, impersonal, *The Hour or Judgment* (B. J. Brimmer Co., Boston). At present the United States appears to be populated mainly by poets, of whom the youthful contingent is, as a rule, preoccupied with their own sensations and emotions. But Miss White has the world vision. The chief poem in this book is a dramatic presentation of the Russian revolution in its changing phases, preluded by a haunting lyric, which begins:

"My love walks under bitter skies,  
And few there are to call her fair;  
There is presaging in her eyes,  
And there is blood upon her hair."

Shelley's *cor cordium* flames through other poems, too. Their burden is a passionate sympathy for earth's oppressed—those who are heavily laden, those who sit in darkness.

The reverse of the poet's human sympathy is indignation at society as now organized, law as now administered, sometimes openly

denunciatory but more often ironic in utterance. It is hard, especially for youth, to have charity for both sides, for the strivers as well as for the dreamers. The bitter lines addressed To Holy Church 1918, for instance,

"Traitor that with a kiss unfalteringly  
Betrayest thy Lord throughout the stricken years,"

take no account of her many groping efforts the ages down to accomplish the Pax Dei on earth. Miss White finds it easier to trust Russia than America, to honor Debs than Wilson, but life, too, is a teacher. The fine quality of her art, informed by her generous sincerity of spirit, gives hope for a fruitful harvest.

KATHARINE LEE BATES.

### Plays for Children

DANCING DELIGHTS AWAIT the fortunate children, from seven to seventy, who enter fairy-land through the portals of Katharine Lee Bates' volume of plays, *LITTLE ROBIN STAY-BEHIND* (The Woman's Press, 1923). Into a blithe world she leads us, and the best is that it is the old world we know after all. Not that allegory is here to pester; but modern meanings play through the dainty verse, and in the midst of our chuckles comes a sudden catch of the breath. The Reformed Fourth, a hundred-per-cent-American drama, ends its jolly fooling with a very solemn appeal. Good Resolutions tells how naughty, inquisitive Earth, "A Star," says Pedagogue Sun, "that does not know enough to love," after she has shocked all the nice planet-children promises at the end never to be naughty again at all. Not only public affairs echo through these tripping melodies, the small actors of the little plays will gain a wholesome intimacy with folk-lore, bird-lore, astronomy, what you will; better still they will gain a new intimacy with the joy of mere living.

VIDA D. SCUDER.

## CORRESPONDENCE

### Southern California and the Japanese

EDITOR THE CHRISTIAN CENTURY:

SIR: Your attitude on the Japanese question as it came up in congress is wholly commendable. I have been in southern California five years. When I came I expected to find widespread and even bitter antagonism to the Japanese. I have found nothing of the sort. I have traveled extensively over southern California, and I have made it a point to talk with all classes of people, farmers, merchants, mechanics and professional men, trying to learn how the rank and file feel on the subject, and I am convinced from my investigations that the vast majority of the people here are not disposed to be unfriendly to them and that they are not at all in sympathy with the extreme position of congress. A few agitators like Phelan have been able to make it appear at Washington that California is anxious and is belligerent toward the Japanese, when nothing could be farther from the truth. The better, bigger side of California has been finding expression during this recent controversy, and telegrams, letters, resolutions from different men's and women's organizations, have been pouring into Washington, especially to President Coolidge and Secretary Hughes, protesting against the curt and unfriendly action of congress. Senator Shortridge in his extreme attitude, and especially in his insinuation that Coolidge is playing politics on the question, decidedly does not represent the intelligence and moral sense of southern California.

A remarkable fact is that the foremost newspapers in this section have shown no sympathy with congress in its position. Here is the Los Angeles Times, the leading paper in California, with an editorial criticizing the action of congress, and closing with these words: "The proposal to abrogate that agreement by law without so much as a pleasant word to Japan would be indisputably an affront to a friendly nation. President Coolidge proposes to avert the dis-

courtesy which such an act would commit. The President purposes to arrive by negotiation at an understanding with Japan which will enable that nation to 'save its face' and avoid the humiliation inferred by a blunt abrogation of the 'gentlemen's agreement,' and at the same time accomplish the result sought, the exclusion from the United States of unassimilable peoples. The President intends that the United States shall continue to be a 'gentleman' in its intercourse with other nations. His enemies, for political purposes, would make it a boor." That expresses, not only the religious mind of California, but the better sort of secular thought as well. If one were to canvass southern California today, he would find a large majority ready to endorse that editorial.

Long Beach, Calif.

GEORGE D. BLACK.

### Approval From Hawaii

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my appreciation of your recent editorial, "Shall We Insult Japan?" The question of Japanese-American relations is a very vital one to Hawaii, where something like 41 per cent of our population is of Japanese blood. You will be interested to know, however, that the sentiment of Hawaii is preponderantly opposed to the congressional method of handling the question. The Chamber of Commerce, representing the business interests of the territory, recommended "that Japan receive the same treatment as any other nation in the immigration law, and that further regulation, if any, of Japanese immigration be left to the State Department." Their action was cabled to President Coolidge, also the opposition of the Hawaiian Board of Missions and other religious organizations. The leading newspapers of Hawaii have spoken in very strong terms against the discourteous treatment afforded by the proposed bill to a friendly nation. We have racial problems here in Hawaii but they are being harmoniously worked out by education, religion, and fair treatment. To those that cry out, "You can't assimilate and make Americans out of the Japanese," Hawaii throws back the challenge, "Come out and see." Of the close to 60,000 Hawaiian-born Japanese, hence potential citizens, but a few have yet come to the voting age, but there is very little to indicate that they will not make an intelligent, able and loyal addition to the electorate.

Koloa, Kauai, T. H.

ROYAL G. HALL.

### No Cowardice Among Clergy

EDITOR THE CHRISTIAN CENTURY:

SIR: I am getting somewhat disgusted reading such cheap stuff as you printed on May 15: "I receive letters from many people who hear me over the radiophone. I find that many people have quit going to church because they hear 'pious platitudes' there, mumbled by timid preachers who have lost any element of daring which they ever possessed. The church has become a conventionalized institution, with fixed hours, stated dress, mummified creeds—and in many cases ossified brains! How many men dare to speak out against war? No, they will be silent until other men have created the public opinion which will make it perfectly safe for them to speak. Beecher dared to speak out in his day against slavery. Many are vociferous about prohibition because it is a popular cause. How many preachers, having rich society people in their congregations, are saying much about 'private stocks' or drunken dances?" It has become so common in certain quarters as to become almost nauseating. Who are the ministers who dare not speak their convictions? Does the fact that I am a minister debar me from having the right to be treated as a person? Must I have a class badge put upon me and then be stigmatized because there is no possible defence for a class? To me this is not only cheap, but it is cowardly.

I have had a wide experience with ministers, and I assert that any man who says that as a class they are cowardly does not know what he is talking about. Before the prohibition cause was popular, in nearly every town and hamlet in the country, the leader of the crusade against the saloon was the minister. Today the men who are standing in the front ranks for law enforcement are largely ministers. Mr. Ewers has been led astray by the oft-repeated excuse for not going to church—cowardice in the pulpit. But that arises largely from the fact that the individual becomes disgruntled because

the minister won't howl on just the theme and at just the time that suits the critic. To the K. K. K. a minister is a coward because he won't paw the air about his theme. The labor unionist wants the minister to denounce his foes, and if he doesn't do it the whole group is infected with cowardice. At this time the particular theme must be war, and if all do not slip into the groove as quickly as it is made for them, they are cowardly.

Personally, I have never heard a minister speak in favor of war. Nor am I wishing to defend cowardice, whether in the ministry or out of it. Two things I object to: First, in the name of courage cowardly attacking some particular men's particular sins to a whole class and then holding the indefinite class up to scorn. Second, in the name of liberality exciting prejudice against men instead of directing our shafts against the wrong ideas they advocate. Distrust of our fellow men lies at the bottom of war. We must take care lest in our purpose to be liberal and Christian we become both illiberal and un-Christian and aggravate the very troubles we seek to allay.

Elizabeth, N. J.

J. H. MACDONALD.

### Ex-Service Pacifists

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been of interest to notice, in the daily press, the consistent ignoring of ex-service men in the ranks of the pacifists. Perhaps I have been especially attentive to this phase of it because of having served as a sergeant of infantry in a combat unit in France. At the meeting of students at the Indianapolis convention during the Christmas holidays, a large proportion, perhaps as many as one-half, of those who spoke for the pacifist position were ex-soldiers. The Indianapolis papers, however, stressed the fact that some Hindu students participated, and so discovered the sinister influence of Gandhi. Twenty-one of the students and faculty of the Iliff School of Theology last week signed a letter to President Coolidge, similar to that sent by the Yale Divinity School students, refusing to support war. Of this number, five at least, were in the military service of the United States during the war. It is my personal opinion that accusations of disloyalty and treason against such men are utterly lacking both in logic and reasonableness, whether coming from sections of the American Legion or from men whose greatest risk in the war was the investment of their thousands in Liberty Bonds. The pacifists do not, it is true, place their country before their God. But they are firm in the belief that to follow the principles of Jesus is also to render the greatest possible service to their country, and to humanity as a whole.

WALTER A. McCLENEGAN

Denver, Colo.

### THE SUNDAY SCHOOL

Lesson for June 8. Lesson text: Ezek. 34:11-16, 25, 26.

#### The Blessedness of Forgiveness

HUMAN LIFE being what it is, we may as well face it squarely. I suppose that if the truth were told about most lives, three stages would be found: innocence, sin, forgiveness. We battle to maintain innocence as long as we can; we dread, as we do death, sin laying hold on our children; but where is the human being who has lived well into maturity without sin of any sort? The Bible is a budget of good news; the gospel consists in forgiveness. We are not driven into a cul-de-sac; there is a way out.

Middle life contains many evils, many heavy burdens. One of our writers describes his sensations upon arriving at five and forty. He pictures the departure of youth, the presence of maturing. A deep sorrow pervades his words. Youth, with all its color, romance, exuberance, vigor, has fled. There is, however, some compensation for those who have attained it, in the calm of sin forgiven, in the reality of having outlived certain evils and the quiet, solid, joyful peace that composes the days. It is such a feeling as comes to the sailor, who having fought through the fierce storm at sea, sees

his foot once more within the door of his humble cottage, where the fire burns brightly and the tea-pot simmers on the hearth:

"Safe home, safe home in port;  
Rent cordage, shattered deck,  
Provisions short and only not a wreck.  
But they may smile upon the shore,  
Who tell their voyage perils o'er."

It is such a feeling as comes to the soldier, who having lived in the trenches, rushed over the top, wrestled with death, hears the last shell scream across the line and learns that the war is ended, because the enemy has surrendered. A great peace possesses him, body and soul. Such may be the great compensation of maturity: innocence may have been lost, sin may have raged in his mortal body, but forgiveness, with its peace, its calm, may have become a reality. It is a feeling that certain scores have been settled, certain sins will no more gain the victory—the blessedness of forgiveness. The satisfaction is deeper because it is the peace of strength, not of weakness, because it is the peace of experience, not of ignorance, because it is the peace of intelligent choice, not of blind force. It is a forgiveness that makes one mellow, sympathetic and helpful to youth, not hard, cynical and reproachful. It is a forgiveness that is full of hope, opening the way of escape to all other suffering and storm-tossed souls. It is a forgiveness that is full of gratitude and that causes one to lean back upon God, losing self-strength in the perfect power of Deity, with whom one is, at last, in league.

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# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Presbyterian General Assembly Elects Macartney as Moderator

Clarence E. Macartney of Philadelphia, a fundamentalist leader, was elected moderator of the Presbyterian General Assembly over Charles R. Erdman of Princeton by a vote of 464 to 446 at the opening session at Grand Rapids Thursday. This choice insures fundamentalist control of the gathering that will handle the case of Harry Emerson Fosdick and similar issues.

### British Admit German Missionaries to India

The action of the British government in permitting the return to India of Rev. and Mrs. Paul Sengle and Rev. Adolf Streiheser, missionaries of the Basel Missionary Society who will work under the direction of the London Missionary Society in the Malabar district in south India, marks another step away from the war. The law passed during the war excluding Germans from preaching and teaching in India remains in force, as well as the treaty of Versailles, with its exclusion clauses. But the British government has apparently concluded that there is no further danger of political activity on the part of German missionaries. The arrangements now made have been brought to pass largely through the efforts of the International Missionary Council, which convinced the British authorities that the South India United church could not go ahead supporting the Malabar work, which was thrown upon it when the war regulations went into effect. The council was successful a year ago in securing permission for the return of three missionaries of the Bremen Society to the Gold Coast of Africa.

### New Episcopal Bishop for Springfield

Rev. J. C. White was consecrated as Episcopal bishop of the diocese of Springfield, Ill., on May 3. Bishops Talbot, of Bethlehem, Pa., Fawcett, of Quincy, Ill., and Weller, of Fond du Lac, Wis., participated in the services.

### Convocation Lectures Thrill Yale

Yale Divinity School, at its recent convocation, had the experience of listening, on the same days, to Dr. Harry Emerson Fosdick, of New York City; Dr. Rufus M. Jones, of Haverford College; President W. D. Weatherford, of the Southern Y. M. C. A. College, Nashville, Tenn.; Prof. Lucius C. Porter, of Peking University, and Principal L. P. Jacks, of Oxford. Great throngs attended all the lectures, which reached unusual heights. Dr. Fosdick's Lyman Beecher lectures on preaching discussed "The Modern Use of the Bible," and will be published in book form. The eight divisions of the topic were The New Approach to the Bible; The Old Book in a New World; The Ancient Solution; Abiding Experiences in Changing Categories; Miracle and Law; Perils of the New Position; Jesus the

700

Messiah; Jesus the Son of God. In reporting the lectures Prof. Henry H. Tweedy said: "For the devout follower of Jesus, who accepts the accredited knowledge of the twentieth century, many feel that, so far as the present situation is concerned, these lectures are not only fine but final."

### Southern Methodist Missionaries Theologically Sound

When the Board of Missions of the Southern Methodists met at Nashville recently it had to face allegations of theological unsoundness on the part of its

workers. Similar accusations have been made against the missionaries of most of the other southern denominations. The Methodists, however, are convinced that there is "no sufficient reason for alarm," and said so after due investigation. They will spend \$3,000,000 on foreign fields next year.

### Baptist Benevolent Income Grows

While the Baptist New World movement failed to secure the \$12,000,000 gift for benevolences set as the goal for the current fiscal year, the total income for

## Community Church Movement Coalescing

**A** MORE AGGRESSIVE ATTITUDE now characterizes the Community Church Workers of the U. S. A. than marked the sessions held in Chicago last year. In the conference held at Philadelphia, May 6-8, in Grace chapel, the movement was organized to perform certain tasks, chiefly those of giving publicity to the movement and of giving expert advice to communities that wish to reorganize their religious institutions. The movement has grown to more than a thousand churches by a sporadic development. Henceforth there will be an executive committee charged with raising and spending a budget for the objects named.

The second annual meeting of the Community Church Workers was held in Grace chapel, Philadelphia, with Rev. J. H. Feely, pastor of the Grace chapel, in the chair. Ministers and laymen came from various parts of the United States, California and Montana being represented as well as the states nearer the center of population.

### GREETINGS FROM CHINA

Greetings were brought from the China Community Church Workers Association, which in some respects has a more complete program than the American movement. Several denominations in China are now united, and the elimination of the denominational competition is not the problem there, but rather the development of modes of community service. The Philadelphia conference gave an afternoon to the seven-day program of the church, securing much valuable aid from the secretaries of the International Y. M. C. A. who were present. It was agreed that the Y. M. C. A. has much to teach the church in the smaller communities.

The forum discussions revealed the presence of a Baptist home mission secretary and a social service secretary of the Universalist denomination. The well-known fundamentalist, Dr. Clarence Macartney, spoke, as well as some other men known nationally for liberal views. No note of controversy over these divergent views appeared, the common opinion of the movement being that there are not "two religions" in America, but only "two theologies." The movement is not long on theology.

The tasks that will engage the cooperation of the Community Church Workers during the coming biennium lie much in the field of publicity. A fund has been started with which to circulate literature and send out lecturers. It is probable that a field worker will be secured who will respond to the invitation of communities who wish to reorganize their religious life, eliminating competition and setting up service programs. An executive committee of sixteen was created and the following are the officers of the committee: Chairman, Rev. F. A. Gageby, of Chicago; executive secretary, Rev. O. F. Jordan, of Park Ridge, Ill.; treasurer, Mr. Charles Coleman, of Chicago. The following were elected president and vice-presidents of the conference: Dr. Charles R. Kingsley, of Immanuel church, Westerleigh, Staten Island, New York; Mr. George H. Wilcockson, Jackson Heights Community church, New York; Rev. Elmer D. Nourse, St. John's Community church, Portland, Oregon; Rev. Paul Culver, Gower, Mo.; Prof. Dwight L. Sanderson, Cornell University, Ithaca, New York.

The churches represented in the conference this year made reports on their missionary achievements, showing the average missionary contribution to be over two thousand dollars a year for each church. The evangelistic achievements are equally satisfactory and statistics on these will be published shortly.

### NO SHORTAGE OF MINISTERS

The service bureau which enrolls ministers for service in the movement showed in the annual report that seventy-five well-educated ministers in good standing in their denominations are seeking fields in the movement. The problem is to develop the churches to the place where they can meet the salary needs of educated men.

Henceforth the national meeting will be held every two years, and on the alternate year regional conferences will be held. It seems likely that the national meeting will go to Kansas City two years hence. Toledo has asked for a regional conference next year, and it is possible that a regional conference may meet in Portland, Ore., at the time of the Christian Endeavor convention next year.

O. F. J.

the year has actually reached \$8,650,000, an increase of \$300,000 over the giving of a year ago. With the exception of the Methodists, most of the Protestant communions, are reporting benevolent gains this spring.

#### Plan Union Seminary for Porto Rico

Baptists and Presbyterians are to unite in the support of an evangelical seminary in Porto Rico, according to the report by the Board of National Missions of the Presbyterian church of the purchase of five acres near Rio Piedras.

#### As a Baptist Leader Sees Japanese Exclusion

Writing from Japan to the Baptist, official organ of the northern Baptists, Dr. James H. Franklin, missionary secretary, states that the only question being discussed in Japan at present is the exclusion law just passed by the American congress. "It is hard indeed for the Japanese people to reconcile American legislation with our professions of friendship and good-will," states Dr. Franklin. "But it is freely recognized that many in our country are not sympathetic with the action of congress. The missionaries are feeling that incomparably more important than plans for the immediate reconstruction of their own work is the continuance of friendly relationships between Japan and America. In that opinion I fully concur. Indeed, we are grieved over the word that comes from America, and we cannot understand it. We do not wonder that the Japanese are dazed. Of course we cannot know all that is happening in America, but here in the throbbing orient we do not know how the peace of the world may soon be threatened and we tremble to think of it."

#### Congregational Churches Report Gains

A net gain in membership of 3,322 and in benevolent contributions of more than \$175,000 mark the statistics of the Congregational church for 1923. The largest membership gains were recorded in Massachusetts, with southern California second.

#### Laity Refuse to Concur in Stewart's Election

The laity of the Episcopal diocese of Olympia, Wash., on May 6, refused to concur in four ballots by which the clergy of the diocese had elected Dr. George Craig Stewart, of Evanston, Ill., bishop. The convention then adjourned, and awaits the call of its standing committee before again assembling to attempt an election.

#### Archbishop of Malabar Church in America

Mar Timotheos, archbishop of Malabar and metropolitan of India, is in the United States, where he is visiting the various Nestorian colonies, the largest of which is in Chicago. Mar Timotheos has been spending several months in England in conference with the archbishop of Canterbury, who has been trying to arrange for a renewal of the Anglican mission work in Mesopotamia that was interrupted by the war. The story of the

Christians of Malabar, who claim direct descent from the preaching of St. Thomas, one of the twelve, is one of the most romantic in Christian history.

#### Billy Sunday Rushed to Mayo Clinic

Billy Sunday, famous evangelist, and his wife were rushed to the Mayo clinic, Rochester, Minn., at the close of a series of meetings Mr. Sunday has been holding

in Memphis, Tenn. Mrs. Sunday was painfully injured in an automobile accident while in Memphis, and the evangelist developed an acute attack of kidney trouble. At last report, both patients are improving rapidly.

#### Presbyterian Liberals Gird for Battle

If conservative forces within the Presbyterian church are determined to force

## Southern Presbyterians in Heresy Hunt

WHEN THE GENERAL ASSEMBLY of the Presbyterian Church in the United States opened its sessions in San Antonio, Texas, May 15, it immediately became clear that the predominant issue would have to do with the alleged liberalism of certain missionary institutions in which the southern Presbyterians have had a part. There were reports of progress along many lines in the United States to be heard, and problems incidental to that progress. There were calls for help for afflicted Protestant minorities in new states created by the treaty of Versailles. There were changes in the law of the church that had been debated for more than sixty years. There were the same social and international issues that have moved other church bodies in their sessions this year. But all these were overshadowed by the question of orthodoxy on the mission field. For southern Presbyterianism is nothing if not orthodox.

#### ISSUE AT NANKING

The crux of the whole situation was stated to be in the Nanking Theological Seminary, in China. In this institution, in which five denominations are represented, there is a constitution binding the faculty to a conservative position. Moreover, the southern Presbyterians have felt themselves safeguarded because of a provision that the veto of any two missions can keep a man off the faculty, and there are two southern Presbyterian missions in China to supply the necessary veto when desired. Six of the eleven foreign faculty members are ministers of the southern Presbyterian church, and between one-fourth and one-fifth of the graduates—there are more than 300 of these—have been connected with the work of the southern Presbyterian missions.

If the southern Presbyterians were going to cooperate anywhere in mission work their chances of doing so on a basis satisfactory to themselves would have seemed good to Nanking. But one of the missions, the north Kiangsu, which has provided many of the leaders of the fundamentalist movement in China, has not been happy over conditions within the seminary, and at a meeting held in January voted to withdraw. Seven members of the mission voted against the proposal; six others not present at the meeting have joined with the seven in a paper protesting against the action. And the other mission, the Mid-China, has voted against withdrawal. That puts the question up to the southern Presbyterian general assembly. In executive sessions and in committee meetings the matter is now being threshed out. Final action will be taken before adjournment.

The particular point at issue just now seems to be the teaching of Rev. H. C. Ritter, a missionary now on furlough. Prof. Ritter is a southern Methodist who is alleged to hold more or less liberal views on matters of Old Testament criticism. As a graduate of Princeton Theological Seminary and a minister of another southern denomination it is not likely that Prof. Ritter's views are violently radical. Moreover, it is intimated that he will not resume teaching in the seminary on his return to China. And it is admitted by even the most orthodox that text-books to which exception has been taken have been removed from the courses. Nevertheless, the denomination is going ahead with a heresy hunt, at least on a mild scale. And the upshot is likely to be a decision as to whether it is considered possible to remain truly orthodox and still work in harmony with other churches.

#### GAINS REPORTED

Reports made to the opening sessions of the assembly showed a gratifying increase in the size of the church and its contributions to all causes. As itemized by Rev. J. D. Leslie, of Dallas, Tex., stated clerk, the southern Presbyterians now have 2,149 ministers; 50 licentiates; 3,555 churches; 14,656 elders; 15,709 deacons; added last year on examination, 22,535; added on certificate, 22,421; have 437,818 communicants and a Sunday school enrollment of 407,840.

The financial report made the following fine showing:

|  |              |
|--|--------------|
| Foreign missions .....                           | \$ 1,360,116 |
| Assembly's home missions....                     | 688,400      |
| Synod's home missions.....                       | 242,548      |
| Presbytery's home missions...                    | 457,450      |
| Congregational home missions                     | 411,283      |
| Christian education and ministerial relief ..... | 351,159      |
| Sabbath School extension and publication .....   | 81,725       |
| Educational institutions .....                   | 1,092,230    |
| Bible cause .....                                | 25,467       |
| Orphans Home .....                               | 381,875      |

Total for church causes.... \$ 5,092,253  
Miscellaneous contributions .. 772,975

Total ..... \$ 5,865,228  
Other funds collected:  
Current expenses and presbytery tax .. 5,261,830  
Pastors' salaries actually paid. 2,837,358

Total ..... \$ 8,099,188  
Grand total to all causes..... 13,964,416  
Benevolent per capita..... 15.35  
Current expenses per capita... 21.20

Per capita to all causes.... \$ 36.55

courtesy which such an act would commit. The President purposed to arrive by negotiation at an understanding with Japan which will enable that nation to 'save its face' and avoid the humiliation inferred by a blunt abrogation of the 'gentlemen's agreement,' and at the same time accomplish the result sought, the exclusion from the United States of unassimilable peoples. The President intends that the United States shall continue to be a 'gentleman' in its intercourse with other nations. His enemies, for political purposes, would make it a boor." That expresses, not only the religious mind of California, but the better sort of secular thought as well. If one were to canvass southern California today, he would find a large majority ready to endorse that editorial.

Long Beach, Calif.

GEORGE D. BLACK.

### Approval From Hawaii

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my appreciation of your recent editorial, "Shall We Insult Japan?" The question of Japanese-American relations is a very vital one to Hawaii, where something like 41 per cent of our population is of Japanese blood. You will be interested to know, however, that the sentiment of Hawaii is preponderantly opposed to the congressional method of handling the question. The Chamber of Commerce, representing the business interests of the territory, recommended "that Japan receive the same treatment as any other nation in the immigration law, and that further regulation, if any, of Japanese immigration be left to the State Department." Their action was cabled to President Coolidge, also the opposition of the Hawaiian Board of Missions and other religious organizations. The leading newspapers of Hawaii have spoken in very strong terms against the discourteous treatment afforded by the proposed bill to a friendly nation. We have racial problems here in Hawaii but they are being harmoniously worked out by education, religion, and fair treatment. To those that cry out, "You can't assimilate and make Americans out of the Japanese," Hawaii throws back the challenge, "Come out and see." Of the close to 60,000 Hawaiian-born Japanese, hence potential citizens, but a few have yet come to the voting age, but there is very little to indicate that they will not make an intelligent, able and loyal addition to the electorate.

Koloa, Kauai, T. H.

ROYAL G. HALL.

### No Cowardice Among Clergy

EDITOR THE CHRISTIAN CENTURY:

SIR: I am getting somewhat disgusted reading such cheap stuff as you printed on May 15: "I receive letters from many people who hear me over the radiophone. I find that many people have quit going to church because they hear 'pious platitudes' there, mumbled by timid preachers who have lost any element of daring which they ever possessed. The church has become a conventionalized institution, with fixed hours, stated dress, mummified creeds—and in many cases ossified brains! How many men dare to speak out against war? No, they will be silent until other men have created the public opinion which will make it perfectly safe for them to speak. Beecher dared to speak out in his day against slavery. Many are vociferous about prohibition because it is a popular cause. How many preachers, having rich society people in their congregations, are saying much about 'private stocks' or drunken dances?" It has become so common in certain quarters as to become almost nauseating. Who are the ministers who dare not speak their convictions? Does the fact that I am a minister debar me from having the right to be treated as a person? Must I have a class badge put upon me and then be stigmatized because there is no possible defence for a class? To me this is not only cheap, but it is cowardly.

I have had a wide experience with ministers, and I assert that any man who says that as a class they are cowardly does not know what he is talking about. Before the prohibition cause was popular, in nearly every town and hamlet in the country, the leader of the crusade against the saloon was the minister. Today the men who are standing in the front ranks for law enforcement are largely ministers. Mr. Evers has been led astray by the oft-repeated excuse for not going to church—cowardice in the pulpit. But that arises largely from the fact that the individual becomes disgruntled because

the minister won't howl on just the theme and at just the time that suits the critic. To the K. K. K. a minister is a coward because he won't paw the air about his theme. The labor unionist wants the minister to denounce his foes, and if he doesn't do it the whole group is infected with cowardice. At this time the particular theme must be war, and if all do not slip into the groove as quickly as it is made for them, they are cowardly.

Personally, I have never heard a minister speak in favor of war. Nor am I wishing to defend cowardice, whether in the ministry or out of it. Two things I object to: First, in the name of courage cowardly attacking some particular men's particular sins to a whole class and then holding the indefinite class up to scorn. Second, in the name of liberality exciting prejudice against men instead of directing our shafts against the wrong ideas they advocate. Distrust of our fellow men lies at the bottom of war. We must take care lest in our purpose to be liberal and Christian we become both illiberal and un-Christian and aggravate the very troubles we seek to allay.

Elizabeth, N. J.

J. H. MACDONALD.

### Ex-Service Pacifists

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been of interest to notice, in the daily press, the consistent ignoring of ex-service men in the ranks of the pacifists. Perhaps I have been especially attentive to this phase of it because of having served as a sergeant of infantry in a combat unit in France. At the meeting of students at the Indianapolis convention during the Christmas holidays, a large proportion, perhaps as many as one-half, of those who spoke for the pacifist position were ex-soldiers. The Indianapolis papers, however, stressed the fact that some Hindu students participated, and so discovered the sinister influence of Gandhi. Twenty-one of the students and faculty of the Iliff School of Theology last week signed a letter to President Coolidge, similar to that sent by the Yale Divinity School students, refusing to support war. Of this number, five at least, were in the military service of the United States during the war. It is my personal opinion that accusations of disloyalty and treason against such men are utterly lacking both in logic and reasonableness, whether coming from sections of the American Legion or from men whose greatest risk in the war was the investment of their thousands in Liberty Bonds. The pacifists do not, it is true, place their country before their God. But they are firm in the belief that to follow the principles of Jesus is also to render the greatest possible service to their country, and to humanity as a whole.

WALTER A. McCLENEGHAN

Denver, Colo.

### THE SUNDAY SCHOOL

Lesson for June 8. Lesson text: Ezek. 34:11-16, 25, 26.

#### The Blessedness of Forgiveness

HUMAN LIFE being what it is, we may as well face it squarely. I suppose that if the truth were told about most lives, three stages would be found: innocence, sin, forgiveness. We battle to maintain innocence as long as we can; we dread, as we do death, sin laying hold on our children; but where is the human being who has lived well into maturity without sin of any sort? The Bible is a budget of good news; the gospel consists in forgiveness. We are not driven into a cul-de-sac; there is a way out.

Middle life contains many evils, many heavy burdens. One of our writers describes his sensations upon arriving at five and forty. He pictures the departure of youth, the presence of maturing. A deep sorrow pervades his words. Youth, with all its color, romance, exuberance, vigor, has fled. There is, however, some compensation for those who have attained it, in the calm of sin forgiven, in the reality of having outlived certain evils and the quiet, solid, joyful peace that composes the days. It is such a feeling as comes to the sailor, who having fought through the fierce storm at sea, sets

his foot once more within the door of his humble cottage, where the fire burns brightly and the tea-pot simmers on the hearth:

"Safe home, safe home in port;  
Rent cordage, shattered deck,  
Provisions short and only not a wreck.  
But they may smile upon the shore,  
Who tell their voyage perils o'er."

It is such a feeling as comes to the soldier, who having lived in the trenches, rushed over the top, wrestled with death, hears the last shell scream across the line and learns that the war is ended, because the enemy has surrendered. A great peace possesses him, body and soul. Such may be the great compensation of maturity: innocence may have been lost, sin may have raged in his mortal body, but forgiveness, with its peace, its calm, may have become a reality. It is a feeling that certain scores have been settled, certain sins will no more gain the victory—the blessedness of forgiveness. The satisfaction is deeper because it is the peace of strength, not of weakness, because it is the peace of experience, not of ignorance, because it is the peace of intelligent choice, not of blind force. It is a forgiveness that makes one mellow, sympathetic and helpful to youth, not hard, cynical and reproachful. It is a forgiveness that is full of hope, opening the way of escape to all other suffering and storm-tossed souls. It is a forgiveness that is full of gratitude and that causes one to lean back upon God, losing self-strength in the perfect power of Deity, with whom one is, at last, in league.

Ezekiel is the prophet of this experience. The Jewish people have sinned, they have been punished, they have repented, they are forgiven. With deep and beautiful comfort this large-souled man brings peace and hope to the exiles. He dares to dream. He paints for them a picture of the Good Shepherd leading his sheep into rich pasture lands, beside rippling brooks and into cool shades. They are charmed by his words; they are captivated by his spirit; soon they will turn dreaming into action and return to the old habitations.

Perhaps we have not made enough of forgiveness. Come, let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool. (Isa. 1:18). We may have stressed, too persistently, the awful punishment for sin, which is inevitable; let us think, then, of the sweetness of forgiveness. The song of the middle-aged may be like the song of the sword, tempered in fire, marked with individuality, proven in battle, rusted and scratched in service, but still a useful and valuable blade.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Presbyterian General Assembly Elects Macartney as Moderator

Clarence E. Macartney of Philadelphia, a fundamentalist leader, was elected moderator of the Presbyterian General Assembly over Charles R. Erdman of Princeton by a vote of 464 to 446 at the opening session at Grand Rapids Thursday. This choice insures fundamentalist control of the gathering that will handle the case of Harry Emerson Fosdick and similar issues.

## British Admit German Missionaries to India

The action of the British government in permitting the return to India of Rev. and Mrs. Paul Sengle and Rev. Adolf Streiheser, missionaries of the Basel Missionary Society who will work under the direction of the London Missionary Society in the Malabar district in south India, marks another step away from the war. The law passed during the war excluding Germans from preaching and teaching in India remains in force, as well as the treaty of Versailles, with its exclusion clauses. But the British government has apparently concluded that there is no further danger of political activity on the part of German missionaries. The arrangements now made have been brought to pass largely through the efforts of the International Missionary Council, which convinced the British authorities that the South India United church could not go ahead supporting the Malabar work, which was thrown upon it when the war regulations went into effect. The council was successful a year ago in securing permission for the return of three missionaries of the Bremen Society to the Gold Coast of Africa.

## New Episcopal Bishop for Springfield

Rev. J. C. White was consecrated as Episcopal bishop of the diocese of Springfield, Ill., on May 3. Bishops Talbot, of Bethlehem, Pa., Fawcett, of Quincy, Ill., and Weller, of Fond du Lac, Wis., participated in the services.

## Convocation Lectures Thrill Yale

Yale Divinity School, at its recent convocation, had the experience of listening, on the same days, to Dr. Harry Emerson Fosdick, of New York City; Dr. Ruius M. Jones, of Haverford College; President W. D. Weatherford, of the Southern Y. M. C. A. College, Nashville, Tenn.; Prof. Lucius C. Porter, of Peking University, and Principal L. P. Jacks, of Oxford. Great throngs attended all the lectures, which reached unusual heights. Dr. Fosdick's Lyman Beecher lectures on preaching discussed "The Modern Use of the Bible," and will be published in book form. The eight divisions of the topic were The New Approach to the Bible; The Old Book in a New World; The Ancient Solution; Abiding Experiences in Changing Categories; Miracle and Law; Perils of the New Position; Jesus the

Messiah; Jesus the Son of God. In reporting the lectures Prof. Henry H. Tweedy said: "For the devout follower of Jesus, who accepts the accredited knowledge of the twentieth century, many feel that, so far as the present situation is concerned, these lectures are not only fine but final."

## Southern Methodist Missionaries Theologically Sound

When the Board of Missions of the Southern Methodists met at Nashville recently it had to face allegations of theological unsoundness on the part of its

workers. Similar accusations have been made against the missionaries of most of the other southern denominations. The Methodists, however, are convinced that there is "no sufficient reason for alarm," and said so after due investigation. They will spend \$3,000,000 on foreign fields next year.

## Baptist Benevolent Income Grows

While the Baptist New World movement failed to secure the \$12,000,000 gift for benevolences set as the goal for the current fiscal year, the total income for

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## Community Church Movement Coalescing

A MORE AGGRESSIVE ATTITUDE now characterizes the Community Church Workers of the U. S. A. than marked the sessions held in Chicago last year. In the conference held at Philadelphia, May 6-8, in Grace chapel, the movement was organized to perform certain tasks, chiefly those of giving publicity to the movement and of giving expert advice to communities that wish to reorganize their religious institutions. The movement has grown to more than a thousand churches by a sporadic development. Henceforth there will be an executive committee charged with raising and spending a budget for the objects named.

The second annual meeting of the Community Church Workers was held in Grace chapel, Philadelphia, with Rev. J. H. Feely, pastor of the Grace chapel, in the chair. Ministers and laymen came from various parts of the United States, California and Montana being represented as well as the states nearer the center of population.

### GREETINGS FROM CHINA

Greetings were brought from the China Community Church Workers Association, which in some respects has a more complete program than the American movement. Several denominations in China are now united, and the elimination of the denominational competition is not the problem there, but rather the development of modes of community service. The Philadelphia conference gave an afternoon to the seven-day program of the church, securing much valuable aid from the secretaries of the International Y. M. C. A. who were present. It was agreed that the Y. M. C. A. has much to teach the church in the smaller communities.

The forum discussions revealed the presence of a Baptist home mission secretary and a social service secretary of the Universalist denomination. The well-known fundamentalist, Dr. Clarence Macartney, spoke, as well as some other men known nationally for liberal views. No note of controversy over these divergent views appeared, the common opinion of the movement being that there are not "two religions" in America, but only "two theologies." The movement is not long on theology.

### NO SHORTAGE OF MINISTERS

The service bureau which enrolls ministers for service in the movement showed in the annual report that seventy-five well-educated ministers in good standing in their denominations are seeking fields in the movement. The problem is to develop the churches to the place where they can meet the salary needs of educated men.

Henceforth the national meeting will be held every two years, and on the alternate year regional conferences will be held. It seems likely that the national meeting will go to Kansas City two years hence. Toledo has asked for a regional conference next year, and it is possible that a regional conference may meet in Portland, Ore., at the time of the Christian Endeavor convention next year.

O. F. J.

the year has actually reached \$8,650,000, an increase of \$300,000 over the giving of a year ago. With the exception of the Methodists, most of the Protestant communions are reporting benevolent gains this spring.

#### Plan Union Seminary for Porto Rico

Baptists and Presbyterians are to unite in the support of an evangelical seminary in Porto Rico, according to the report by the Board of National Missions of the Presbyterian church of the purchase of five acres near Rio Piedras.

#### As a Baptist Leader Sees Japanese Exclusion

Writing from Japan to the Baptist, official organ of the northern Baptists, Dr. James H. Franklin, missionary secretary, states that the only question being discussed in Japan at present is the exclusion law just passed by the American congress. "It is hard indeed for the Japanese people to reconcile American legislation with our professions of friendship and good-will," states Dr. Franklin. "But it is freely recognized that many in our country are not sympathetic with the action of congress. The missionaries are feeling that incomparably more important than plans for the immediate reconstruction of their own work is the continuance of friendly relationships between Japan and America. In that opinion I fully concur. Indeed, we are grieved over the word that comes from America, and we cannot understand it. We do not wonder that the Japanese are grieved. Of course we cannot know all that is happening in America, but here in the throbbing orient we do not know how the peace of the world may soon be threatened and we tremble to think of it."

#### Congregational Churches Report Gains

A net gain in membership of 3,322 and in benevolent contributions of more than \$175,000 mark the statistics of the Congregational church for 1923. The largest membership gains were recorded in Massachusetts, with southern California second.

#### Laity Refuse to Concur in Stewart's Election

The laity of the Episcopal diocese of Olympia, Wash., on May 6, refused to concur in four ballots by which the clergy of the diocese had elected Dr. George Craig Stewart, of Evanston, Ill., bishop. The convention then adjourned, and awaits the call of its standing committee before again assembling to attempt an election.

#### Archbishop of Malabar Church in America

Mar Timotheos, archbishop of Malabar and metropolitan of India, is in the United States, where he is visiting the various Nestorian colonies, the largest of which is in Chicago. Mar Timotheos has been spending several months in England in conference with the archbishop of Canterbury, who has been trying to arrange for a renewal of the Anglican mission work in Mesopotamia that was interrupted by the war. The story of the

Christians of Malabar, who claim direct descent from the preaching of St. Thomas, one of the twelve, is one of the most romantic in Christian history.

#### Billy Sunday Rushed to Mayo Clinic

Billy Sunday, famous evangelist, and his wife were rushed to the Mayo clinic, Rochester, Minn., at the close of a series of meetings Mr. Sunday has been holding

in Memphis, Tenn. Mrs. Sunday was painfully injured in an automobile accident while in Memphis, and the evangelist developed an acute attack of kidney trouble. At last report, both patients are improving rapidly.

#### Presbyterian Liberals Gird for Battle

If conservative forces within the Presbyterian church are determined to force

## Southern Presbyterians in Heresy Hunt

WHEN THE GENERAL ASSEMBLY of the Presbyterian Church in the United States opened its sessions in San Antonio, Texas, May 15, it immediately became clear that the predominant issue would have to do with the alleged liberalism of certain missionary institutions in which the southern Presbyterians have had a part. There were reports of progress along many lines in the United States to be heard, and problems incidental to that progress. There were calls for help for afflicted Protestant minorities in new states created by the treaty of Versailles. There were changes in the law of the church that had been debated for more than sixty years. There were the same social and international issues that have moved other church bodies in their sessions this year. But all these were overshadowed by the question of orthodoxy on the mission field. For southern Presbyterianism is nothing if not orthodox.

#### ISSUE AT NANKING

The crux of the whole situation was stated to be in the Nanking Theological Seminary, in China. In this institution, in which five denominations are represented, there is a constitution binding the faculty to a conservative position. Moreover, the southern Presbyterians have felt themselves safeguarded because of a provision that the veto of any two missions can keep a man off the faculty, and there are two southern Presbyterian missions in China to supply the necessary veto when desired. Six of the eleven foreign faculty members are ministers of the southern Presbyterian church, and between one-fourth and one-fifth of the graduates—there are more than 300 of these—have been connected with the work of the southern Presbyterian missions.

If the southern Presbyterians were going to cooperate anywhere in mission work their chances of doing so on a basis satisfactory to themselves would have seemed good to Nanking. But one of the missions, the north Kiangsu, which has provided many of the leaders of the fundamentalist movement in China, has not been happy over conditions within the seminary, and at a meeting held in January voted to withdraw. Seven members of the mission voted against the proposal; six others not present at the meeting have joined with the seven in a paper protesting against the action. And the other mission, the Mid-China, has voted against withdrawal. That puts the question up to the southern Presbyterian general assembly. In executive sessions and in committee meetings the matter is now being threshed out. Final action will be taken before adjournment.

The particular point at issue just now seems to be the teaching of Rev. H. C. Ritter, a missionary now on furlough. Prof. Ritter is a southern Methodist who is alleged to hold more or less liberal views on matters of Old Testament criticism. As a graduate of Princeton Theological Seminary and a minister of another southern denomination it is not likely that Prof. Ritter's views are violently radical. Moreover, it is intimated that he will not resume teaching in the seminary on his return to China. And it is admitted by even the most orthodox that text-books to which exception has been taken have been removed from the courses. Nevertheless, the denomination is going ahead with a heresy hunt, at least on a mild scale. And the upshot is likely to be a decision as to whether it is considered possible to remain truly orthodox and still work in harmony with other churches.

#### GAINS REPORTED

Reports made to the opening sessions of the assembly showed a gratifying increase in the size of the church and its contributions to all causes. As itemized by Rev. J. D. Leslie, of Dallas, Tex., stated clerk, the southern Presbyterians now have 2,149 ministers; 50 licentiates; 3,555 churches; 14,656 elders; 15,709 deacons; added last year on examination, 22,535; added on certificate, 22,421; have 437,818 communicants and a Sunday school enrollment of 407,840.

The financial report made the following fine showing:

|  |              |
|--|--------------|
| Foreign missions .....                           | \$ 1,360,116 |
| Assembly's home missions....                     | 688,400      |
| Synod's home missions.....                       | 242,548      |
| Presbytery's home missions...                    | 457,450      |
| Congregational home missions                     | 411,283      |
| Christian education and ministerial relief ..... | 351,159      |
| Sabbath School extension and publication .....   | 81,725       |
| Educational institutions .....                   | 1,092,230    |
| Bible cause .....                                | 25,467       |
| Orphans Home .....                               | 381,875      |

Total for church causes.... \$ 5,092,253  
Miscellaneous contributions .. 772,975

Total ..... \$ 5,865,228  
Other funds collected:  
Current expenses and presbyteral tax .. 5,261,830  
Pastors' salaries actually paid. 2,837,358

Total ..... \$ 8,099,188  
Grand total to all causes.... 13,964,416  
Benevolent per capita..... 15.35  
Current expenses per capita... 21.20

Per capita to all causes.... \$ 36.55

the issue of adherence to a literal interpretation of the Westminster confession as a test of denominational regularity, apparently the liberals are ready to meet the test. At least, the 150 original signers of the statement setting forth the liberal position has now increased to 1,283, among whom are to be found the heads of seven universities, colleges and schools and nine professors.

#### Refuse to Accept Pastor's Resignation

So important a factor in the civic life of Jefferson City, Mo., has the Rev. R. M. Talbert become that when he attempted to resign the pastorate of the First Disciples church, in order to accept a pulpit in Liberty, the official board refused so much as to consider the resignation. Led by the local press, all the constructive forces of the community rallied to persuade Mr. Talbert to remain in the Missouri capital.

#### World Prohibition Fight to be Planned

Leaders of the World League Against Alcoholism will be in session at Winona Lake, Ind., July 18-20, when plans for the campaign for world-wide prohibition will be perfected. The next move in the general plan, according to Dr. Ernest H. Cherrington, general secretary of the league, is to be the establishment of a permanent office at Cairo, Egypt, which will be under the supervision of William E. (Pussyfoot) Johnson. From this base the successful agitation throughout the Moslem world will be continued.

#### Eastern Men's Bible Classes Form Federation

The remarkable growth of men's Bible classes in the east, particularly in the vicinity of New York City, has led to the formation of a Federation of Men's Bible Classes, which held its first annual convention at New Britain, Conn., April 26-27. The officers of the federation are Neason Jones, president of the Bartholow Bible class of Mount Vernon, N. Y.; vice-president, J. E. Conger, New Britain, Conn.; secretary, E. A. Lindsley, Bridge-

port, Conn.; treasurer, E. H. Rooney, Providence, R. I. The development of the Bartholow class, in the First Methodist church of Mount Vernon, under the leadership of the pastor, Dr. O. F. Bartholow, from seven to more than 1800 members within fifteen years, has greatly stimulated this movement. Other large classes are the Everyman's class, New Britain, with a membership of more than two thousand; the Everyman's class of West New Brighton, Staten Island, with an enrolment of more than 1200; the class in the First Baptist church, Rutherford, N. J., with nearly 900 men in attendance; that in the Woodstock Presbyterian church in the Bronx, New York City, and that in the church at West Somerville, Mass.

#### Pope May Have His Own Unofficial Observer

Taking a leaf, apparently, from the diplomatic processes of the United States, Pope Pius is reported to be considering the appointment of a prelate of high standing to act as the unofficial observer of the vatican at meetings in Geneva of the League of Nations. The increasing interest of Roman Catholicism in the course of world politics is one of the phenomena that will repay close attention.

#### Pennsylvania Episcopalians Uphold Volstead Act

By a vote of 162 to 65 the annual convention of the Episcopal diocese of Pennsylvania, recently in session in Philadelphia, went on record against all violation of the 18th amendment to the constitution and the laws enacted in support of that amendment. Certain delegates tried to prevent action by raising the question of church interference in state affairs, but the convention was in no mood for that sort of dodging.

#### Would Increase Allowance for Widows of Presbyterian Clergy

A fund of \$15,000,000 is to be sought by a committee of Presbyterian laymen, of which Will H. Hays is the chairman, to increase the annual allowances of widows of ministers of that denomination.

Other efforts seek to increase the pensions being given the retired ministers. The 1005 widows of Presbyterian clergymen last year received an average of only \$234 each. The amount sought was only \$300, but even that proved impossible of attainment. The allotments to retired ministers averaged but \$339.

#### Bible for the Blackfeet

Blackfeet Indians, many of whom live in Glacier National Park, Montana, as well as in Canada, are at last to have the Bible in a written language of their own. The work is being completed by Canon H. W. G. Stocken, for years a missionary among the Blackfeet, who, on a small press in his own home in Victoria, B. C., and by the use of type he has himself designed, is bringing out the first edition of this unique Bible. The alphabet invented by Canon Stocken started with 72 characters, but has been reduced to forty. It is so simple that even mature Indians have learned to write in a few evenings.

#### New York Presbytery Shows Gains and Losses

With a loss in total membership of almost a hundred, the presbytery of New York is still able to report to the general assembly of that denomination an increase of more than \$1,400,000 in contributions. Gifts to home missions increased during the year by almost 70 percent.

#### Immigration Bill Menace, Says "Y" Leader

G. S. Phelps, senior secretary of the international committee of the Y. M. C. A. for Japan, now on furlough in this country, is making clear his belief that the immigration bill now before President Coolidge for signature imperils the relations of Japan and the United States. "I pray God every night that President Coolidge will veto the present Japanese provision of the immigration bill," says Mr. Phelps. "There is no difference at all among the Japanese as to the right of the United States to exclude anyone she wishes. It is simply a matter of good

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manners. The worst part about the present situation is that we are discrediting the present progressive leaders of Japan by this policy. Moreover, it makes American missionaries look like hypocrites and the Japanese think the missionaries are in Japan for some ulterior motive."

#### Episcopal Catholic Party Formally Organized

The recent Priests' Convention at Philadelphia has eventuated in the organization of the Central Conference of Associated Catholic Priests within the Episcopal church. It is estimated that perhaps a quarter of the six thousand priests of that church are in sympathy with the movement, which is conservative in theology, and looks toward some sort of a rapprochement with the Roman Catholic church. The next convention is to be held in the middle west, and a national conference is contemplated, with sectional meetings on the Pacific coast and in the south. General conventions are to be annual affairs.

#### New Editor for Baptist Sunday School Papers

Rev. Mitchell Bronk has resigned the pastorate of the Baptist church, Stoneham, Mass., to succeed Dr. W. E. Rafferty as editor of Sunday school publications for the American Baptist Publication Society, Philadelphia. Dr. Bronk, in addition to holding several distinguished pastorates, has been a frequent contributor to the denominational press.

#### Doctors and Clergy Discuss Common Problems

A luncheon recently held in Boston indicates the increasing interest of doctors and clergy in the treatment of ailments which need spiritual as much as medical attention. Rev. Elwood Worcester, famous as rector of Emmanuel church, Boston, and founder of the Emmanuel movement, testified from eighteen years experience, that the use of the spiritual factor, with medical diagnosis and cooperation, had proved its value. Dr. George K. Pratt, secretary of the Massachusetts Society for Mental Hygiene, advised caution, but recognized the place for religion, especially in "strengthening the spiritual resources of our patients even in the face of the inevitable." The cooperation of medicine and religion in the treatment of tuberculosis was enthusiastically reviewed by some of the doctors who have watched it most closely. The chaplain of the state hospital for the insane, Rev. A. T. Boison, outlined his theory that in preventing and curing mental disease, of which only 60 percent can be shown to have a physical basis, religion finds its greatest opportunity.

#### Episcopalians Press Japanese Fund

The campaign within the Protestant Episcopal church for the raising of \$3,000,000 wherewith to rehabilitate the work destroyed by the earthquake in Japan is just reaching its climax. The last Sunday in May was recognized in most of the churches of the denomination by the taking of a special offering for this fund. A million dollars of the total is sought

for St. Luke's hospital, the great institution in Tokio that has won such international fame. Other amounts asked would rebuild St. Paul's university and middle school; St. Margaret's school; primary schools; churches; homes for missionaries, and an administration building for the Episcopal mission in Japan.

#### Presbyterian Labor Temple to have New Building

Taking advantage of the high commercial value of the land on which it is located, the famous Labor Temple of the Presbyterian church in New York City is to have a new home without cost to it-

self. The old building on Fourteenth street is to be replaced by a six-story building, part of which will be devoted to stores and apartments, out of which the builders will recover the cost of their investment. The quarters for the Labor Temple itself will be much enlarged and improved.

#### United Mission Effort in Mesopotamia

Mesopotamia bids fair to become a blessed word in Christian missions for more reasons than those attaching to the old story. Three denominations of the Presbyterian or Reformed family have

## Southern Baptists Hit War

THE STATE OF GEORGIA, like Mississippi and Virginia, contains more Baptists than all other Protestants put together. Its Baptist governor addressed the five thousand delegates who gathered in convention, May 13-18, representing three and one half million white Baptists from seventeen southern states. The whole atmosphere of the city of Atlanta seemed to be Baptist. It was not hard to understand why the denomination should hold the record for growth, as indicated by these official figures:

|                          | 1914-19         | 1920-24       | Gain          |
|--------------------------|-----------------|---------------|---------------|
| New churches             | 513             | 1,790         | 1,277         |
| Baptisms...              | 751,941         | 950,943       | 199,002       |
| New Sunday school pupils | 53,337          | 545,781       | 492,444       |
| Foreign missionaries     | 328             | 544           | 216           |
| Native workers...        | 627             | 2,820         | 2,193         |
| Gifts to local purposes  | .. \$54,000,000 | \$157,000,000 | \$103,000,000 |
| Gifts to be-nevolences   | .. \$19,000,000 | \$ 52,000,000 | \$ 33,000,000 |

In the 119 schools of the denomination there are now 33,000 students, of whom 3,000 are studying for the ministry.

#### PRESIDENT'S ADDRESS

The keynote for the convention was struck by its president, Dr. E. Y. Mullins, who is also president of the World's Baptist Alliance. In discussing "The Mission of the Baptists," Dr. Mullins said, among other things:

"The mission of the southern Baptist convention is to be the organized embodiment of the major motive of the gospel for the largest single group of Baptists on earth. In the second place, the mission of this body is to be the demonstration of the success of religious democracy on the largest scale known in Christian history. In the third place, the mission of this convention is to be the expression, on a great scale, of the New Testament principle of Christian unity.

"Three forms of so-called unity we repudiate: Christian unity through indifference—a sort of Mother Hubbard principle that includes contradictory types of doctrine and irreconcilable systems of thought and life. We reject Christian unity through surrender to a historic episcopate, so-called, and we reject Christian unity through submission to the authority of the pope.

"The mission of this convention is to interpret and demonstrate to an age of modernism the true relation between spiritual cause and effect. The power behind all our working is in the super-

naturalism of the gospel. Finally, the mission of southern Baptists is to demonstrate on a great scale the power of sacrifice on the part of a great people for a great end. The \$74,000,000 campaign is our spiritual test. We are at the parting of the ways. The next six months will tell the story. Baptists may rise to undreamed of heights of influence and power if they will pay their pledges."

#### STEWARDSHIP STRESSED

The convention places its greatest emphasis upon the teaching of stewardship and the promotion of foreign missions. Every southern state and every association has a stewardship director, and every church is urged to elect one. The aim is to secure every Baptist as a tither.

The \$75,000,000 campaign period ends with December of this year. From November 30 to December 7 a simultaneous campaign is planned in every church. In this campaign it is hoped to raise \$12,000,000, of which \$7,500,000 will go to foreign missions. The harmony and good will with which this program was adopted presages its success.

A strong resolution was sent to President Coolidge and Secretary Hughes protesting against the persecutions that Baptists are now suffering in Roumania. The American authorities were asked to take the matter up with the Roumanian government, which has failed to pay attention to previous protests.

#### ANTI-WAR SENTIMENT

Rev. J. J. Taylor, of Jasper, Ala., moved that a committee of seven be appointed to draw up a statement concerning peace and war to be presented to next year's convention at Memphis. The motion, after favorable action by the resolution committee, was adopted.

The report of the social service committee, as adopted by the convention also dealt with this great evil. It called war "contrary to the spirit and teachings of Jesus Christ," "the greatest obstacle to the progress of Christianity," and stated a belief that "all grave international problems can be settled by arbitration." Entrance into the League of Nations and World Court was specifically endorsed.

Dr. George W. McDaniel, of Richmond, Va., was elected president of the convention in succession to Dr. Mullins, whose many other duties compelled his retirement after several years of service.

J. R. M.

sent missionaries to that field for a union effort, and four more are contemplating having a part in the enterprise. The ten missionaries now on the field met in Bagdad, April 10, to effect field organization of the United Mission of Mesopotamia. Naturally, varying methods of procedure in the different missions brought up a few knotty questions in mission policy, but the spirit of union was strong enough to overcome all difficulties, giving hope for perfect harmony in the future work. Success seems bound to come to a work conceived in such a spirit.

#### Honor Jefferson in Church He Made Famous

The Church of the Transfiguration, New York City, the Episcopal church that will be forever famous as "The little church around the corner" because of a phrase used by the late Joseph Jefferson, proposes to honor the memory of the great actor by unveiling a window inscribed with his name. It was in 1871 that Jefferson, seeking burial for an actor friend, was told by the minister of another church to go to "the little church around the corner," where doubtless the matter could be arranged. The gratitude of the actor, when the rector of the Church of the Transfiguration gladly undertook the service, has made this perhaps the best-known church in America.

#### Dakota Students Consider World Order and War

Under the auspices of Wesley College, a Methodist institution conducted alongside the campus of the University of North Dakota, a prize is offered annually for essays on an assigned subject. This year the subject chosen by President E. P. Robertson is, "Shall international order be lifted above the plane of legalized war?" Suggestions issued to contestants plainly indicate that the college hopes to secure an intelligent discussion of the Borah proposal for war outlawry. The judges are to be Lieut. Col. W. G. Doane, of the department of military science and tactics in the state university; Prof. E. T. Towne, of the department of commerce in the same institution; and Prof. George A. Henry, of Wesley College.

#### American Hebrews Liberally Support Zionism

On his return to Palestine from a trip through America Dr. Chaim Weizmann, president of the world Zionist organization, announced that great strides had been made in enlisting the support of American Jews for the speedy rebuilding of the holy land. And Dr. Weizmann had \$5,000,000, given by American Hebrews, as proof of his assertion.

#### Gift from Pope for Catholic Shrine

What is to be the largest edifice of the Roman Catholic church in this country, the national shrine of the immaculate conception, now under construction in Washington, announces a gift from the pope of a mosaic copy of Murillo's "Immaculate Conception" in the Prado gallery at Madrid. The mosaic is to be constructed by the mosaic workers of the Vatican. The shrine, which will cost

\$5,000,000 to complete, will have a campanile 335 feet high. The dome of the main building will be 204 feet in exterior height, with a roof of gold. The three apses of the crypt will be in the shamrock formation "to commemorate the strong faith in God and tender love for Mary bestowed on Ireland through this glorious symbol of the blessed trinity."

#### Indigenous Leadership for South American Conference

As plans for the Congress on Christian Work in South America, to be held in Montevideo during April, 1925, progress it is apparent that the gathering will have a more completely Latin cast than any previous Protestant meeting on a large scale held on that continent. Of the two hundred delegates, half will be members of South American churches. The presiding officer will be a South American, following the precedent set by the National Christian Conference held in China in 1922. Every effort is being made

by evangelicals in South America to convince the citizens of the Latin republics that no attempt is under way to establish American churches to be perpetually controlled by American missionaries, but a church adapted to the needs of each country, the peculiar national features being determined by the people themselves.

#### Older Boys' Conference An Evangelistic Success

Figures just issued by the Chicago Y. M. C. A. are taken to indicate that the conferences for older boys, in which 900 boys with an average age between sixteen and seventeen have been gathered so far this year, are a success as an evangelistic method. Four hundred and thirty of these boys are registered as having made definite personal decisions which, in their own language, have ranged all the way from such expressions as, "I hereby take Jesus as Lord and Savior and will join the church," to "I resolve to stop cussing and treat my mother better."

## Methodist Conference Moves Slowly

THE PRINCIPAL IMPRESSION made by the General Conference of the Methodist Episcopal church during the week of May 11-18 was that of the clumsiness of the body and the slowness with which important issues are reached. Very little was done by the conference itself, and the center of interest was in the work of the committees. Here again endless discussion has so far produced few important reports. The debate on the war resolution was set for May 19 and will undoubtedly prove the high spot in the conference. The election of bishops set for the same morning fails to overshadow it in interest.

#### PASTOR'S MOVEMENT FAILS

The most spirited debate of the week occurred on May 16 over the report of the episcopacy committee presented by Dr. David G. Downey, chairman. The report called for the election of five new bishops to replace the five who are retired at this session. An amendment was offered, cutting down the number of areas to correspond to the present number of effective bishops and thus making no elections at this general conference necessary. This was voted down and the report passed by the very narrow margin of twelve votes. It seemed evident that the majority of the conference was in favor of no new bishops when the debate started. The so-called "pastor's movement" has failed to register to any noticeable extent so far. It lacks leadership and coherence and a definite program.

#### CIVIL LIBERTIES

A decided stand for civil liberties was taken when the conference refused to condemn Dr. Harry F. Ward, secretary of the Methodist Federation for Social Service, for statements in connection with the trial of W. Z. Foster and others accused of communism in Michigan two years ago. The report of the committee declared that the general conference had no jurisdiction over actions of Dr. Ward as an official of the American Civil Liberties Union. The vigorous speech of G. Brom-

ley Oxnam, of Los Angeles, Cal., in favor of this report and setting forth the issue of civil liberty in the United States at the present time was very effective.

A strong resolution on child labor, demanding the passage of a federal amendment, was passed. The conference formally retired Bishops William Burt and Frank M. Bristol because of age, Bishops William A. Quayle and Homer C. Stuntz because of ill-health, and gave a temporary release to Bishop George H. Bickley on account of ill-health.

#### TO REDUCE BOARDS

The committee on temporal economy will report during the week recommending the reduction of benevolent boards to five. A minority report will be presented reducing the number to four.

The conference adopted the report of the episcopacy committee limiting the term of a bishop's residence in an area to eight years. Provision is made for exceptions, but whether any exceptions will be made at this conference is undetermined. A movement for permitting Bishops McDowell in Washington, Berry in Philadelphia, and Wilson in New York, to remain four years more, and thus complete their terms of effective relation in their present location, is under way, but much opposition is developing.

Telegrams regarding the proposed war resolution, pouring in by the hundreds, indicate a wide spread interest in what the conference will do on that question.

May 19. After hours of heated debate on the war issue, the resolution as drawn by the large committee on the state of the church was referred to a special committee to be composed of three bishops, five ministers and five laymen. It is expected that this smaller committee will bring in the sort of a report that will not attract so much attention from the outside world. As usual, "safety first" seems to be the motto. At least, the war issue has been live enough to postpone the election of bishops, generally thought to be the favorite Methodist indoor sport.

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ter." One hundred and sixty-five of these boys have joined the church.

**Principal Jacks States  
Faith in Youth**

Dr. L. P. Jacks, principal of Manchester college, Oxford, and editor of the Hibbert Journal, whose progress through the eastern part of the United States on a speaking mission has developed into a triumph, in a recent interview with a representative of the Christian Register makes clear his belief in the power of the younger generation to lead the world out of its present difficulties. "The older generation must make the coming generation feel that it is interested," he said. "I believe in youth. Youth has simply made up its mind that it is going to take charge of things. We are in the midst of a youth movement, and nowhere is the fact more evident than in Germany. This movement is one of the great portents of the times. But what an extraordinarily alert and eager lot of young people you have in this country! They bubble over with enthusiasm and idealism. I know some are lamenting that young people are becoming independent, self-assertive, in instances irreverent, but that is only the first phase. I fully believe that this crusade of youth which is sweeping civilized lands is likely to become a determining force in the upbuilding of a new and better civilization. New forces of recovery are operating in Europe. Notwithstanding the tremendous smash of the war, recuperative powers are being displayed everywhere, even in Germany. The horizon is bright, brighter than at

any time since 1914—only the brightness is that which comes after deep darkness. The people with whom I talk are not despairing. We have great burdens to carry, and must carry them for several years. Why, in England, today, 1,000,000 men are unemployed and must be supported by public funds. I agree with Dr. Eliot that the world was never in a more hopeful condition than now. I make this statement, too, with an appreciation of international complications."

**Swedenborgians to Hold  
Annual Convention**

The Church of the New Jerusalem (Swedenborgian) will hold its annual national convention at Brockton, Mass., June 21-24. A representative of the denomination, Rev. William L. Worcester, of Cambridge, Mass., is now attending the British general conference of the Swedenborgians, and will later be at general meetings at Lausanne and Zurich. The American Swedenborgians are making earnest efforts to increase the ties that bind them to churches of the denomination in Europe.

**Prohibition Changes Salvation  
Army Work for Women**

Colonel Margaret Bovill, a social service secretary of the Salvation Army, states that the progress of prohibition makes necessary a complete change of the type of work for women being done by the army. "The notorious districts in our larger centers are fast disappearing," says Col. Bovill. "There was a time when in every large city we had a staff

of women officers who did nothing but walk through the streets around the midnight hour and speak with young girls whom they met in questionable surroundings. Now the need is gone and we've abandoned the plan altogether. The young girls who come under the army's care now are of quite another type. Most of them are poor, deluded little butterflies who have come in from the farm with high ambitions—too high. For they soon tire of the long-hour job, the little

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Ask for a number of samples of the spring issue and take up the question of trying the 20TH CENTURY QUARTERLY in your school during the summer quarter. Adopt this quarterly and you will prevent the usual "summer slump."

**THE SOCIAL NOTE**

BY ERNEST FREMONT TITTLE

"By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out not knowing whither he went." As you read these familiar words, what is your feeling? Is it not one of profound admiration for that ancient emigrant who obeyed his call to go into a new country, and who went forth not knowing what was in store for him?

But now I am going to change this oft-quoted statement by introducing a single new word: By faith, Abraham Levinsky, when he was called, obeyed to go out unto a place which he was to receive for an inheritance, and he went out not knowing whither he went. And now, what is your feeling? Do you feel the same admiration for Abraham Levinsky that you felt a moment ago for Abraham? Does this modern emigrant command as much of your respect as does the ancient? Or, do you say of Abraham that he was a gallant pioneer, and of Abraham Levinsky that he is nothing but a greasy Jew?

**The 20th Century Quarterly.** Thomas Curtis Clark, editor. Contributors: Herbert L. Willett, Jr., John R. Ewers, Ernest Fremont Tittle, William Byron Forbush, Ernest Bourner Allen.

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hall bedroom on the fourth floor back, and within an incredibly short time they are seeking fun and relief in the cheap dance hall. What happens next is quickly told. They meet men of a certain class, are fascinated and quickly swept off their feet, finally coming to our officers when in trouble and sadly in need of mothering and help." Col. Boville states that a parallel development in Salvation Army work is being aimed at the middle-aged women whose lives are often a tragedy of loneliness or drabness. "I don't know whether you've noticed it or not," says this social worker, "but the papers have been filled in recent years with stories of middle-aged women, spinsters and others, who have taken their lives to escape the loneliness of added years. Many were scrubwomen or janitresses in apartments. They were hedged in, apparently, by the humdrum things of life. There seemed to be no ray of sunshine ahead and they ended it all. It is these women we would save." New types of homes to deal with these cases are being opened by the Salvation Army in New York, Chicago, Boston, Philadelphia, Brooklyn, Covington, Ky., Greenville, S. C., and Jersey City, N. J.

#### International Golden Rule Sunday in December

The International Near East Association, at its recent meeting in Geneva, Switzerland, adopted December 7 as International Golden Rule Sunday, on which its is hoped to raise a large part of the funds necessary for the support of the work in the near east. Committees are being formed in all the leading cities of Europe to conduct this effort, and will later be organized in South America, Australia, Asia, and Africa.

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John D. Rockefeller, Jr., has given \$1,083,334 and an unnamed donor \$1,250,000 toward the building fund of \$5,000,000 now being raised to complete the plant of Union Theological Seminary, New York City. But \$500,000 of the fund remains to be provided.

**Southern Methodists Act on Union with North in July**

The bishops of the Methodist Episcopal church, south, have called a special session of the general conference of that denomination to meet on July 2 at a city yet to be designated. This session, which will be composed of the same delegates who attended the regular session of 1922, will act upon the proposed plan of unification with the Methodist Episcopal church, just approved by the general conference of that branch of the church.

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